


Central-Blatt and Social Justice

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The Church and the Social Question

(Continued)

Joined to the right to life is *liberty*, freedom of self-determination, freedom to dispose of one's working power, freedom to provide satisfactory living conditions for oneself, freedom to find happiness in family life, freedom to seek out opportunities of employment permitting proper use and development of one's powers, freedom to acquire property because that appears necessary for temporal well-being. And we here emphatically champion this freedom to the right to property, particularly since the Church has very recently been accused of insisting too sharply on the right to property. It is admissible to avail ourselves of the words with which Leo XIII has proclaimed this right. In the Encyclical Letter on the Condition of the Working Classes Leo XIII says: "With reason the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the . . . law of nature herself the foundations of the division of property and has consecrated by the practice of all ages the principle of private ownership, as being preeminently in conformity with human nature, and as conducing in the most unmisgiving manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's."²)

In Russia abolition of all right to private ownership, and consequently all freedom in disposition of earthly goods, is being attempted. The whole of society is being subjected to terrible coercion. It would be doing Russia too great an honor were one to say that country could be compared only to a menagerie depriving all animals of their liberty. The comparison would not be appropriate because in a menagerie all animals are provided at least to an extent with what corresponds to their needs: Russia is rather a terrible penal institution, operated under unheard of compulsion, a caricature of society; and one can readily understand that the Catholic Church is being persecuted there, for the Church is the stronghold of liberty and of right. Moreover, it is now admitted that the economic results of the system in Russia are frightful. Abolition

of all right to private property has produced as evident consequences inadequate food supplies, retrogression of production, impoverishment of the entire people. The Russian saying: "Give a man a barren rock as his property and he will convert it into a garden" is no longer true.

Furthermore, the Church proclaims the *necessity of justice and charity*. She designates both as indispensable for the solution of the Social Question. During these latter years there has been much discussion among Catholics concerning the duty of justice and the duty of charity. In the name of Catholic sociology we here and now maintain emphatically that no serious-minded Catholic sociologist even remotely thinks of minimizing, in any manner, the obligations of justice. No Catholic sociologist would consider the possibility of designating true obligations of justice as supplantable by what is called an obligation of charity. Bolshevism indeed has preferred this charge, and if the article "Il paravento," printed in the *Osservatore Romano*, is directed against those who believe "they can cause the machinery of social economy, run hot, to function smoothly again by applying a few drops of the oil of merciful charity, while faults of construction must be corrected," we maintain that this censure does not apply to Catholic sociology. We demand most emphatically that justice obtain to fullest influence in all things pertaining to social welfare; that justice be carried out in compliance with the dictates of conscience, that the duty of justice be regarded as binding, since God, who is named "the God of my justice" in Holy Writ (Ps. IV., 2), demands performance of the duty of justice, while violation of justice is counted among the sins crying to Heaven for vengeance. Catholic sociology demands co-operation of the State in the execution of these postulates respecting justice by recognition of civic duties being based on right, demands equitable distribution of economic burdens by the civil power, demands equitable compulsion of all capable of paying taxes to bear part of the burdens of the state in proportion to their ability to do so, demands protection of the weaker estates and classes of the population in the assessment of the burdens, demands aid against exploitation, against fraud and usury, against theft in every form. But precisely because Catholic sociology advances these demands of justice it voices its opposition to newer theories which attack the right to property as such in its intrinsic nature. Catholic sociology does not go to the lengths of demanding enforcement of duties of justice by unjust means or by means which would curtail necessary liberty. It cannot consent to de-

²) Cfr. The Great Encyclical Letters of Leo XIII., N. Y., 1903. P. 113-4.

mand further power over surplus wealth than can be exerted with the aid of such means as increased taxation. The civil power has at its command plentiful means to prevent the accumulation of vast fortunes without being compelled to touch the right to property itself.

However, Catholic sociology also objects to estimating the necessity of charitable love and performance of the duties of charity as lightly as has repeatedly been done of late. Social distress cannot be remedied altogether by execution of the demands of justice alone. It seems many have utterly forgotten the words of the Apostle of the Gentiles, to the effect that where charity is not practiced justice also is neglected. "Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law" (Rom. XIII., 9, 10). According to one of the Fathers of the Church this love is like unto a trunk from which grow branches. If there is life in the trunk the branches grow of themselves. The virtues which must be practiced are the branches of the trunk. The branches need the trunk and can only grow out of this trunk. Thus the virtues, all virtues, can grow only out of the trunk of charity. They have need of charity as the branches have need of the trunk which carries life to them; for even Aristotle declared: "Increase love in the hearts of men and in public life and there will be no need of justice." And Cicero said: "There would not even be need of laws."

Love of neighbor, however, or, more precisely stated, merciful charity is of immense importance for another reason also. Even if justice were observed in the most perfect manner vast misery would still remain which could be removed only by active charity and mercy, ever ready for sacrifice; and the more that is done, the more will the exercise of justice be facilitated. Maxime du Camp, member of the French Academy, a distinguished essayist, who wrote on "The Welfare Institutions of Christian Charity in Paris" and who makes no effort in his book to conceal the fact of his being an agnostic, on one occasion expressed his views on conditions obtaining in Paris thus: "I cannot imagine what Paris would be if love of neighbor did not, like a Sister of Mercy, watch at the bedside of the sick. If an evil spirit were able to close the hospitals and hospices, the asylums and religious houses, the workrooms and day nurseries, and to cast the pitiable folk living in them into the streets, we would be horrified at the spectacle our eyes would gaze upon. Paris would immediately become an abode of famine and all safety would cease. The sidewalks would be filled with the dying. Thieves would ply their trade openly, starving men and women would batter down doors, children would cry out in their abandonment, women would earn the bread of immorality in broad daylight, the aged would await their last hour leaning against the wall at the street

corner, and floods of misery would engulf all civilization." "The most secure barrier," du Camp declares, "against the breaking out of wickedness and the reign of evil is mercy. Enforced suppression of Christian charitable activity in Paris contributed not a little to the horrors and the duration of the Commune. Therefore it is my opinion that every government is obliged to respect private charity without inquiring under what garb and in the name of what principle it is functioning."

One may add with perfect warrant that all state and communal welfare institutions are in need of precisely those auxiliary forces which Christian charity alone can provide, equipped with such a fine spirit of sacrifice, that is, persons who are filled with perfect devotion and whose willingness for sacrifice knows no bounds. Does not the distinguished Frenchman's opinion regarding Paris read as if he had foreseen present-day conditions in Russia and had wished to describe them? He adds further: "For the state, public welfare activity is a legal obligation which it may not shirk; for faith, mercy, which lightens the misery of this life and opens up the vision of a life to come, is an urgent necessity and an unspeakable joy."

The Church makes another contribution towards the solution of the Social Question by insisting on *conscientiousness* and the *practice of religion*. She does so because without them neither merciful charity nor justice, neither liberty nor right would exist. The last fountain-head of all those things recognized as necessary towards the solution of the Social Question is religion. Recently Professor Foerster declared: "It is from the rights of man which are not anchored in the rights of God over man, and enlightened and warmed by Christ, that all selfishness and self-seeking of the beast-man breaks forth in a terrifying manner, and with it war of all against all. Therefore the axiom: He that gathereth not with me, scattereth" (Luke XI, 23). Hungary recently witnessed the uplifting spectacle of the glorification in Parliament of the manifest of holy King Stephen, the first king of Hungary. This manifest points out the necessity of religion, demands that the king must carefully practice and promote the Apostolic and Catholic Faith and thereby set a good example to all his subjects. Rulers, whose faith is insincere and barren of deeds which would prove it genuine, are without honor on earth and will not enter Heaven. However, the holy king did not speak merely of religion in general but placed the Catholic religion in the foreground. He championed the cause of the Catholic Church and characterized it alone as "the fount of all that necessarily must be done for the welfare of society in the state." Similarly the Frenchman du Camp, whom we have already quoted, declared regarding the necessity of faith: "The most powerful and most untiring of all motives for charitable activity is religion. It is the best guide in the labyrinth of life. Morality without religion is justice without a court. To exclude the idea of God is to orphan the world. It is better to bow one's head before a star than not to bow it at all, better to believe in magic than in Nothing; for Nihilism of the

is the worst form of Nihilism, and who no longer adores anything is on the verge of adoring himself." In this instance likewise one may say conditions in Russia offer a fearful exemplification of this nature.

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Right and Wrong Standards of Living

Much is said in our days of the necessity of maintaining high standards of living. It is a catchword that always falls on attentive and eager ears and is adroitly used to justify many economic policies of a dubious nature. Unfortunately the phrase is invariably interpreted in material terms and is equivalent to the satisfaction of physical wants. No serious attempt is made to go to the bottom of the question and to find out, on what basis and by what principle the standards of living ought to be determined. It is taken for granted that the desirable life consists in an abundance of material goods. To live means to satisfy material wants. To live better means to be able to satisfy increased wants on a more lavish scale. To satisfy every desire, accordingly, would be the highest form of life. On the lowest level we meet the needs of life; on a more elevated plane we possess in addition the comforts of existence; but on the highest level we enjoy luxury of every description. This level is the goal of modern striving.

It is obvious that the standards of living which we adopt have their roots in our philosophy of life. It is equally plain that the above-mentioned standards of living are the inevitable outcome of materialistic conception of life. If our existence is bounded by the horizon of time, then evidently material enjoyment is the noblest object we can pursue. The fact that the pursuit of wealth for the ultimate purpose of abundantly satisfying material wants has become so common is an indication that life in our days is dominated by materialistic ideals. The modern standards of living are valid only on the supposition that life does not transcend its brief span of earthly existence.

It would be difficult to harmonize these standards with the Christian idea of life. The Christian understands the value of life not in the enjoyment he can extract from it. For him therefore the satisfaction of material wants and the possession of an abundance of material goods is not the paramount thing. Professor Friedrich Paulsen describes well the difference between the old and the new views of life in the following passage: "The old Christianity raised its eyes from the earth, which offered nothing and promised nothing, to heaven and its supersensuous glory. The new age is looking for heaven upon earth; it hopes to attain to a perfect civilization through science and expects at this will make life healthy, long, rich, beautiful and happy."¹) Such a fundamental difference

of outlook must have a very perceptible effect on the respective standards of living which each one of these worldviews upholds. Too many Christians of our age, however, have become tainted by the materialistic views of their generation, and as a consequence have in practice also accepted false standards of living. It is therefore of great importance that this question be clarified and that it be placed in its right and proper perspective.

The basic fallacy with regard to this matter is the assumption that we are in presence of a purely economic question, which is to be settled without appeal to any higher principles. We hold, however, that economic problems always involve ethical issues, and that an economic problem can never be separated completely from a moral background. The fatal blight that has fallen on economic teaching of our days is that it has become divorced from ethics. It is this divorce that is answerable for the troubles which have befallen us. Life in its totality must be regulated by moral law. There is no aspect of life to which moral law does not apply. The province of economics is not autonomous. It also is subject to the sway of moral law. In the Middle Ages this idea of the unity of life prevailed and dominated the entire social structure. As a result no conflict between economic theory and the moral law could arise. Economic theory had to conform to the dictates of morality. Thus Dr. George O'Brien writes: "The point to which we do wish to direct attention is that the whole fabric of medieval civilization rested upon a religious basis. The regulation of every activity of secular life was regarded as a matter to be approached from the standpoint of the general Christian ethic, which, in its turn, was regarded as a matter to be pronounced upon by the Church. In this way, the universally accepted ideas of commercial men and of the people generally of the time were ideas founded upon a religious basis and the whole complexion of everyday life was colored by these ideas, just as the whole complexion of present-day life is colored by certain ideas of its own."²) It is not difficult to see by which underlying ideas the whole complexion of modern life is colored. By these same ideas also the standards of living, accepted in our times, are tainted. Materialism everywhere, and even the best only partially succeed in keeping themselves free from its subtle infection.

We say that the question of the right and wrong standards of living must be settled on moral grounds. Patently it resolves itself into another question concerning the use of material goods. We must ask ourselves: Which material goods are to be used and to what extent? This presupposes an inquiry into the purpose of material goods. This latter inquiry immediately leads us into the realm of ethics. Material goods have been placed at our disposal to satisfy legitimate human needs. Reason will help us to dis-

¹) Paulsen, Friedrich. A System of Ethics.

²) O'Brien, George. An Essay of the Economic Effects of the Reformation.

tinguish that which is really helpful from what is harmful. Whatever is required to sustain our bodily existence and to ensure physical health is within our right. Man also needs recreation and as a consequence he is entitled to a measure of amusement and enjoyment. But these wants must be regulated in such a way that they do not interfere with the end of human existence. A right order must be observed in the satisfaction of our wants. When this satisfaction reaches self-indulgence we have transgressed the proper limits. The satisfaction of our wants is, consequently, inherently limited by moral restrictions. To lead the truly human life restraint and moderation are absolutely essential. The great virtue of temperance has the important function of presiding over the use of material goods in the satisfaction of our wants. It is not true that man may follow his animal appetites to any length that they may urge him. This doctrine, tacitly or openly endorsed by many moderns, in reality is subversive of the dignity of man; it is, however, the very root of the modern interpretation of the standards of living.

Even in the satisfaction of our natural wants we must exercise moderation, since they must remain subordinated to the higher purposes of life. But modern man has acquired many artificial wants that extend far beyond what nature really needs. These artificial wants can be indefinitely expanded so that man would never be satisfied. That is exactly what happens in our days: the more men have the more they want. Such artificial wants have little sanction in the moral law. They do not really contribute towards human development and, hence, cannot easily be justified.

From the standpoint of individual morality we can justify only the satisfaction of such wants that truly help man to grow to fuller human stature. We need not be narrow in the application of this rule; it makes adequate allowance for conventional necessities and likewise for esthetical enjoyment. It also leaves a wide margin for the comforts, decencies and elegancies of life. All these may be made tributary to an enrichment of life in the true sense. Morality does not wish to reduce man to the barest necessities, for in that case it would prove itself to be an enemy of progress and civilization. But what morality demands is that man cultivate no wants that will prove hostile to the finer phases of his being. The multiplication and indefinite expansion of human wants without regard to their helpfulness in advancing moral and spiritual growth cannot receive the approval of reason. It certainly runs counter to Christianity, which takes a frankly ascetical view of life. The theory that the rich and full life consists in the increasing growth and diversification of material wants and in their ever fuller and more refined gratification finds little encouragement in Christian teaching. We need only quote a few texts from the Sacred Scriptures to make this perfectly clear. The Lord, Who came to give us the more abundant life, tells us: "For a man's life

doth not consist in the abundance of things which he possesseth."³) The prayer of the Wise Man reflects this same attitude: "Give me neither beggary nor riches; give me only the necessities of life."⁴)

There are numerous things in our present-day civilization, that contribute nothing towards the real life. Not to possess these things does not constitute a serious loss for anyone. For the lack of such things the standard of living cannot in reality be considered lower. There are other things which it is far better not to possess, since their use makes for degradation; to do without these things means an enrichment of life. Not to possess them would prove a true advantage. Fictitious wants have a tendency to enslave man and to render him inept for loftier pursuits. In the light of what has been said it appears that in fixing our standards of living we make entirely too much of the satisfaction of material wants. The materialists, whose vision does not extend beyond the narrow confines of time and space, fall into this error, need not surprise us; but that Christians not rarely are guilty of the same one-sidedness is matter for astonishment and would indicate that they have but a very unsatisfactory understanding of the Christian ideal of life and the true meaning of human existence.

Where false standards of living prevail, it is impossible to come to a right appreciation of worldly goods. Of the proper and sane use of material wealth there can be no question under such circumstances, for practice follows in the wake of theory.

CHAS. BRUEHL, Ph. D.

English Manism and Animism

I.

Having studied French Collectivism and German Naturalism in previous papers, we now turn our attention to a third group of theories, which, collectively, may be called the English school, because the scholars who originated these particular theories were Englishmen, and because this school has a great following among English and American students of ethnology. The teachings of this English school are really made up of three theories. The first is that of Manism, the principal spokesman for which is Herbert Spencer. The second is that of Animism, which has for its author E. B. Tylor, and the third is the theory of Magic, originated by J. G. Frazer. We shall study this last theory at greater length when considering the subject of magic separately.

Let us begin by outlining Spencer's theory of Manism. His starting point is the mind of man. He thinks the "untaught human being" is acquainted with only the material world, "knows nothing of ideas," "thinks without observing that he thinks," and therefore never asks how he thinks, and what it is which thinks."¹) Spencer then proceeds to show

³) Prov. XXX. 8. ⁴) Luke XII, 15.

¹) Spencer, Herbert. Principles of Sociology. This and subsequent quotations are from I, 132-143; 181-187; 281-299; 322-346; 359; 384.

at the first immaterial observation of the "untaught human being" is that of his dreams. He says:

"Hunger and repletion, both very common with the primitive man, excite dreams of great vividness. Now, after a bootless chase and a long fast, he lies exhausted; and, while slumbering, goes through a successful hunt—kills, skins, and cooks his prey, and suddenly wakes when about to taste the first morsel. . . . With perfect distinctness he recalls the things he saw and the actions he performed; and he accepts undoubtingly the testimony of memory. True, he all at once finds himself lying still. He does not understand how the change took place; but . . . the surrounding world familiarizes him with unaccountable appearances and disappearances, and why should not this be one? If at another time, lying orged with food, the disturbance of his circulation causes nightmare—if, trying to escape and being unable, he fancies himself in the clutches of a bear, and wakes with a shriek; why should he conclude that his shriek was not due to an actual danger? . . . What then is the resulting notion? The sleeper on waking recalls various occurrences, and repeats them to others. He thinks he has been elsewhere; witnesses say he has not and their testimony is verified by finding himself where he was when he went to sleep. The simple course is to believe that he has remained and that he has been away—that he has two individualities, one of which leaves the other and presently comes back. He . . . has a double existence. . . ."2) Spencer quotes Schoolcraft to the effect that the North American Indians in general think "there are duplicate souls, one of which remains with the body while the other is free to depart on excursions during sleep."³)

"Along with this belief," Spencer continues, "there of course goes the belief that persons dreamt of were really met. If the dreamer thinks his own actions real, he ascribes reality to whatever he saw—place, thing, or living being." "The Sandwich Islanders say the departed member of a family 'appears to the survivors sometimes in a dream'." We find among them (untaught human beings), the English philosopher adds, "a prevalent belief that the persons who appear in dreams are real." "The primitive man conceives as real the dream-personages."⁴)

Spencer's next step is the result of those preceding. The dream-personage, or ghost, appears to the living man. It asks to be supplied with food, apparel, ornaments, weapons, and implements for the chase and its dwelling place. The living man, on his part, is most careful not to offend or neglect the host or spirit of the departed. He does everything in his power to court its satisfaction and pleasure; he provides it with all the necessities of life, and even offers it all that makes life in the other world worth living. He enters into communication with it. He speaks with great reverence to the ghosts of his departed father and mother, those of the deceased leaders of the tribe, of long-departed hunting companions, the retired spirits of the national heroes. He venerates them. He offers them gifts and sacri-

fices. Thus he worships the ghosts of all departed ancestors. It becomes the religion of the living to worship the ghosts of the dead. This, according to Spencer, is in brief the origin of religion.

Let us now proceed to an analysis of Manism. From the very starting point Spencer's theory carries embedded the germs of fatal disease, for it presupposes that aboriginal man was incapable of thinking ideas and of transcending the material world by thought. The primitive man did not, as far as we know, analyze the laws of thinking, as is done by that particular part of philosophy called logic and epistemology. It is likewise true that primitive races, in order to coin words of an immaterial significance, made use of terms borrowed from the material order. In this respect, however, primitive man is no worse off than the cultured man of the twentieth century, for most of our words designating an immaterial idea have been originally taken from some expression denoting an object of the material order. Nor has our own century been able to form new words to designate aptly the inventions of the last. All words, like auto, electric, radio, movies, and the like, are of Greek or Latin origin, or are composites, like steam-engine, water-power, etc. Thus, although primitive man did not know the technique of our way of thinking, he was probably similar to the uneducated man of our own days. He had, however, all the abilities of our own mentality. Ethnologists of recent years are inclined more and more to acknowledge that primitive man's mind worked as does our own. "We have no hesitation in saying," writes Dr. Charles Hose in *The Pagan Tribes of Borneo*, "that the more intimately one becomes acquainted with these pagan tribes, the more fully one realizes the close similarity of their mental processes to one's own. Their primary impulses and emotions seem to be in all respects like our own."⁵)

Spencer's theory of the soul emerges from his dream theory, namely, from the observations made by primitives regarding the dreams had during sleep. But the theory is itself dreamy and all too one-sided to constitute the basis for so universal a belief as that of the soul and religion.

The savage's observation and recollection of his spirit having left his body during sleep is a very serviceable analogy, by which he as well as civilized man may bring the idea of a soul closer to the range of his power of understanding. But the concept of the soul as it wanders about during a man's sleep cannot be the origin of man's idea of a soul. Spencer visibly lacks philosophical precision and ethnological ingenuity. He quotes a great number of authorities in his favor and we do not doubt any one of them. In every single case Spencer says the primitive man thinks his spirit left him during his sleep, went about, separated itself from the body, took flight and then returned. But where there is a separation, a leaving, a going or walking about, a flying away, there must be a starting point or an origin of all these actions. Spencer seems never to have been aware of this. Certainly a soul is not capable of flying away, unless it has a place where it usually resides. Spencer

2) v. s. 3) v. s. 4) v. s.

5) L. c., London, 1912. Part II, p. 222.

failed to observe that the dream flights of the soul are only temporary affairs and that primitives have quite a distinct idea of a "something" which lives in the body when awake as well as when asleep; that they know the principle of life: the soul. In his book, *The Lower Niger and Its Tribes*, Major Arthur Glynn Leonard, an Englishman, says:

"Among the Ibo and other Delta tribes, the belief in the existence of the human soul is universal. To them it is an active principle that is awake and about when the body is asleep. Further, it appears as a something indefinite and indefinable, an invisible and yet to some extent tangible essence apart from, and of different texture to the material body, which leaves the latter during sleep, or for good at dissolution."⁶) Le Roy, a keen observer of native psychology, endorses this statement for "all the human groups of the African continent, Negrillos, San, Hottentots, Bantus, Negritians, and even the Hamites."⁷)

That the idea of the soul is actually derived from the life principle of man may even be traced etymologically. For the coining of words and expressions, especially when they refer to the immaterial order, reveals, more than anything else, the psychology of primitive thought. Now if the origin of the primitive word for soul is found to be a term standing for the human life principle, we are sure, that in the thoughts of the humans at a low stage of culture the idea of the soul is intimately connected with the life factor. In matter of fact, a primitive term for soul is derived from the term 'to be alive.' In this connection LeRoy, who has for his authority Father Sacleux, C. S. Sp., a student of the Bantu languages, writes: "There is the Bantu radical *ima*, signifying 'to be straight', 'to stand up', and by extension 'to be alive'. It has given birth to a concrete noun 'heart', employed both literally and figuratively, and to several abstract nouns: 'life', 'the principle of life', 'conscience', 'human soul', 'manes', according to a gradation that we can easily grasp."⁸) If Spencer's theory were true, the word for soul would have to be derived from the dream-spirit or dream-ghost. But this is obviously not the case. The natives studied by Sacleux derive the idea of the human soul from the life principle in man.

We have now established three facts. The first is, that primitives have a belief in a human soul. The second is that some primitives derive, philosophically and etymologically, the idea of the human soul directly from the life principle of man. The third fact is that the dream flights of the soul furnish a helpful illustration or analogy of the nature and activities of the human soul. Spencer's error consists in ascribing the origin of the soul to the experience of dream-flights. He ignores the life principle of man. He assigns the origin of the soul to an analogy. We do not deny the usefulness of dream-flights in illustrating the nature of the soul; but we cannot see in the analogy the origin of belief in a soul.

The relation of the analogy to the life principle must be studied a little more closely. In this connection we may reproduce the animated picture H. Schell unfolds in discussing the origin of the idea of the soul. In particular he says:

"It is evident that by the term soul men have always meant to signify something else than breath, vital heat . . . dreams, a shade, or an image reflected in a mirror. All these phenomena together are not sufficient to produce the idea of the soul. This idea has no need of so many detours in order to be born. Without all that, man has recognized and recognizes this something, interior and living, unique and elusive, persistent and invincible, that perceives, judges, inquiries, doubts, feels and wills, loves and hates, fears and hopes, determines and is determined, in which all his impressions are concentrated and mingled, from which proceed all that he does and all that he thinks. It is not in approaching the knowledge and concept of the soul that the breath, the fire, the shade, the reflected image are of value, but in furnishing, by analogy and comparison, an image and a name."⁹)

The philosophical distinction between the life principle on the one hand and the analogy of the dream flight of the soul on the other is endorsed by the aboriginal mind. The analogy could never have given rise to the creation of the idea of a soul. Only in the life principle of man may be found the origin of the idea of a soul. LeRoy, who knows the thoughts of primitive people as well as the principles of philosophy, remarks very significantly in this connection:

"The immediate perception of the acts of the inner life, noticed at every instant and in relation to everything, is for all men, civilized or savage, the real primordial basis of the concept of the soul. But this perception, more or less distinct in each individual, is confirmed by a large number of phenomena, some of which concern life, others the after-life, either well or poorly controlled and interpreted. These phenomena have established everywhere in the primitive world the absolute conviction that man is animated and intellectualized by a substance which while still himself, is distinct from his body."¹⁰)

"We see that the fear of ghosts which, according to Herbert Spencer, must have been the initial basis of the fear of God, forms only a simple element in the totality of ideas of primitives; we see that it depends entirely on belief in the existence and survival of the human soul, and that it is impossible to find therein any proof that this fear has been or is the initial reason of all religion."¹¹)

After all that has been said, let us remember that Spencer's dream-ghost is only a secondary idea, which may serve as an analogy. The primary origin of the idea of the soul is that of the principle of life.

ADOLPH DOMINIC FRENAY, O. P., PH. D.

⁶) L. c., p. 139.

⁷) LeRoy, A. *The Religion of the Primitives*, p. 91.

⁸) *Ibid.*, p. 92.

⁹) Schell, H. *Apologie des Christenthums*, I, p. 59.

¹⁰) LeRoy, L. c., p. 96-97.

¹¹) LeRoy, L. c., p. 113.

The Present Economic Crisis

Compiled by F. P. K.

Mad as the whole crisis must appear to future generations, the solutions will appear even more so. There is too great abundance of production and capacity of production all round; there is mass impoverishment; there are no markets. What is the solution? Cut down standards all round, from Australia to Britain, from India to Germany; work harder, produce more and cheaper, consume less, and defeat the foreigner. Niemeyer in Austria, Brüning in Germany, Mussolini in Italy, the F. B. I. in England, drive home the same lesson. There is too great abundance? Let us draw in our belts; we must cut our coats according to our cloth and live more cheaply. Trade fails to flow? Close it up with tariffs, and yet higher tariffs. There is unemployment? Nationalize further, and dispense with more workers. This is the inevitable logic of capitalism. The conditions of capitalism allow no other line, save to fight it more fiercely for the shrunken market, to cheapen production in every possible way, to raise tariffs in order to secure monopolist markets, to use every means up to and including the final means of war. And the breath of war grows stronger in the air. The Disarmament Commission in Geneva confesses its failure. The question of the revision of Versailles, the new division of the world, becomes insistent. The national-chauvinist tendencies grow in power in all the imperialist countries. . . .

R. PALME DUTT
in *The Labour Monthly*¹⁾

* * *

This blackest of all years in recent industrial history of the United States is coming to a close, but it is not evident that the next year [1931] carries relief in its folds. If such relief should come it will be much less expected than was the present industrial depression.

Certainly no relief has been effectively planned, though it has been much spoken about. The "best minds" of the country, if they are supposed to be found in the nation's governing councils, have been especially remarkable for their absence.

Not that there have been no words, but we know of no constructive proposals earnestly made and sincerely taken up. In fact, a multitude of committees and boards have been set up to study and to analyze our troubles, but what has come as a result of their labors is not tangible and holds out no promise of concrete and definite accomplishment.

Our political institutions have been especially barren of results in this sense. If any light has been thrown on the major problem of our day, its economic breakdown, it has come from lay people, from experts and technicians and some, if mighty few, leading business people. Those whose paid job it is to legislate for the country and to run its business have proved to be of no practical use whatever in the present crisis.

*The American Miner*²⁾

Week by week business bumps along the rocky bottom of the valley looking forward grimly to the new year, expecting nothing more of this one, and getting it. . . . The last months of depression are the toughest, but so is business sentiment by that time, and it becomes pretty hard to disappoint it any more. . . . The general level of activity still fluctuates around the deadline, dipping again in the week ended December 6 from 80.3% of normal to 77.1%. Basic industrial production continues to decline, along with freight movement, while retail trade rises, all according to the calendar, but hardly according to the requirements of a merry Christmas. . . . What lies beyond the turn of the year becomes no easier to see clearly. Salvage crews are working hard to prop up or clear away some of the financial wreckage left by the tidal wave of deflation. . . . The wave has not altogether subsided. Commodity prices not moored to government funds have been washed down a bit farther. The bond market has been seriously weakened by receding investment confidence and lack of Federal Reserve support. . . . Despite the most liquid banking position in a decade, the deadly contraction of credit continues. With a Congress in chaos, with the decisive international co-operative action necessary to check deflation perilously postponed, never has the need for aggressive economic statesmanship been more imperative and its absence more evident.—*The Business Week*³⁾

* * *

The most impressive fact about this business depression is that it is very much more severe than anyone expected it to be. It will take rank as one of the important major depressions of our entire economic history. To the typical American business man it is not only unexpectedly severe; it is also profoundly disconcerting and disillusioning. It is hard for him to understand why we should have a serious business depression. Our manufacturing plants have an unparalleled productive capacity. Our industrial workers are skilled and eager for employment. Our stocks of raw materials are more than adequate. Our banks have immense resources. Our people are great consumers, as well as active producers. But business depression is here.

We think of ourselves as a resourceful, and largely self-contained nation, and we know that our trade and industry and finance have not been thrown out of adjustment by any great war or natural calamity either here or abroad. Nevertheless business is stagnant. We have men, money, materials and markets, but we are unable to put them to work. . . . [Ultimately] American confidence and optimism were submerged by superior economic forces. Within a very brief time it became entirely clear that this depression was not merely or mainly psychological.

*The Cleveland Trust Company Business Bulletin*⁴⁾

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Practically every group and class of people in Missouri has been affected by the reduction in farm land

¹⁾ London, Dec. 1930.

²⁾ Springfield, Ill., Dec. 27, 1930.

³⁾ N. Y., issue of Dec. 17, 1930.

⁴⁾ Vol. II, No. 12, Dec. 15, 1930.

values, said Prof. C. H. Hammar of the University of Missouri Agricultural Economics Department in a radio address. . . . Farmers and farm owners have been the worst sufferers, he stated.

"The value of farm real estate in the United States declined more than \$20,000,000,000 in the period 1920 to 1928," said Prof. Hammar. "In Missouri the decline has been quite as drastic as elsewhere and farm real estate in this state is apparently worth at least \$1,500,000,000 less now than it was in 1920.

"Why have land values declined since 1920? In the first place, the value of money has gone up. When prices are high the value of money is low and a dollar won't purchase much. Prices were high and dollars were cheap in 1920, and it took a lot of them to purchase an acre of land. At present, prices are low and dollars far more valuable than in 1920. It takes, consequently, fewer dollars to purchase an acre of land as well as a new automobile and other things we buy. The price level, in other words, is low and land values have fallen in part merely because of the general fall in prices.

"There is some likelihood of improved farm prices next spring if the present business depression lifts. Raw material prices (and raw materials come largely from farms) generally go up just during a recovery. The tendency for land values to respond, however, will be small."

University of Missouri News Service

* * *

Foreign countries have continued to be hindered from purchasing American goods by the slump in the United States' demand for foreign goods. . . .

Exports of merchandise from the United States, after steadily expanding for three months, suffered a substantial setback in November. Exports were valued at \$289,000,000 in November as against \$328,000,000 in October, \$442,000,000 in November, 1929, and \$545,000,000 in November, 1928. With the exception of July, 1930, when exports amounted to \$267,000,000, exports in November were the lowest for any month since July, 1924. They were the lowest for any November since 1914.

Foreign countries have not sufficient gold or sufficient funds from other sources, such as from bonds floated in the United States, to sustain heavy purchases from the United States when the demand for foreign goods by the United States is curtailed. Net shipments of gold by foreign countries to the United States amounted to \$35,151,000 in November, but this, together with merchandise imports, failed to offset exports despite the curtailment of export trade. Merchandise exports in November exceeded imports by \$84,000,000. *Business Conditions Weekly*⁵⁾

* * *

That recovery, when it does set in, will be a gradual rather than a rapid process is quite generally agreed. Besides the usual process of absorbing excess stocks and over-expanded productive capacity in many different lines, business must make headway

⁵⁾ N. Y., Dec. 20, 1930. Published by Alexander Hamilton Institute.

against the handicaps imposed by such unnatural obstacles to trade as proceed from the present world-wide move to heighten tariff barriers and the necessity of making huge uneconomic payments on international debts. To what extent these factors will prove a retarding influence on world trade and trade of this country no one can say precisely. Moreover, until the vast populations of India and China can return to something like their normal consumption business everywhere seems bound to feel the drag. Yet he would be a pessimist indeed who would assert that the world must remain in the pit of depression pending a solution of all these problems. The question, as we see it, is not as to whether recovery will or will not take place, but rather as to how fast and how far it will go.

*Monthly Letter, National City Bank*⁶⁾

That Forty Million Dollar Sale of Farm Machinery to Russia

Here is a bit of information of importance for our farmers, extracted by us from a recent issue of the *British-Russian Gazette & Trade Outlook*:

"Mr. Kalmanovitch, the Commissar for Agriculture of the U. S. S. R., recently left America after having spent about two months in that country, during which time he placed orders for agricultural machinery and tractors on behalf of the Soviet Collective and State farms to the value of \$40,500,000. About 85 per cent of the purchases were made up of tractors, 13 per cent of combines, and the remainder of other agricultural machinery and spare parts.

"The farm machinery recently purchased will be used in the 1931 spring sowing campaign. Shipments will commence in November and will finish by the end of February. The transportation of this great quantity of machinery, mostly to Black Sea ports, will involve extensive shipping operations for American steamship lines."¹⁾

Regarding these shipping operations, we read in *The Business Week*, published at New York:

"Outstanding development in the United States was the signing of an agreement with The Export Steamship Corp., whereby all freight moving from North Atlantic ports to Soviet ports on the Black Sea will be carried by ships of the American Export Line. The contract is for 3 years and is said to cover the largest bulk movement of freight from a single source since the close of the War. The Export Line will use 10 of its 24 ships in the new service and will charter other ships from the Shipping Board if necessary."²⁾

The New York publication declares the Export Line boats would, beginning late in November, carry to Russia tractors and plows "which make up most of these orders." It is furthermore worth noticing that "last year (1929) shipments started later," and that, since Russia has no transatlantic shipping service,

"early this year the Soviets purchased from the Shipping Board 5 vessels for \$287,000 which carried one shipment from New York to Russia, but which are prohibited by contract from competing in the transatlantic trade to the United States for 5 years."³⁾

⁶⁾ N. Y., Dec., 1930.

¹⁾ Vol. 7, No. 1, p. 19, London.

²⁾ Issue of Nov. 19, 1930.

³⁾ Quoted in the issue mentioned from the *Business Week*, Feb. 26, 1930.

Thus are shipping interests, backed by the powerful financial oligarchy, protected against Russian competition, while the American farmer must henceforth compete in the world market with a country shipped by American manufacturers of farm machinery and implements with the means of increasing the production of wheat.

The hue and cry raised over Bolshevik propaganda in our country is evidently a smoke screen, intended to hide transactions such as those referred to from the common, especially our harassed farmers.

Let us by all means oppose Bolshevism: an embargo on tractors, plows and combines would beyond a doubt upset the five-year plan of the Soviet Government, anxious beyond description to increase the food supply and retain the good will of the peasants. Undoubtedly the Constitution would immediately be appealed to by those whose ox would be gored by a thrust of this kind, were it possible to arouse the farmers to demand that shipment of farm machinery to Russia be stopped. F. P. K.

Warder's Review

Tragedy Unrecognized

"Men don't know tragedy when they see it," wrote Henry Adams to John Hay from Washington (March 4, 1883.¹) If this were not true, the present world crisis would agitate our people with a feeling akin to that expressed by the Greek chorus witnessing calamity. Our generation might then at last realize: Men shall reap what they sow!

Immorality of Profiteering

Our monopolies are sitting pretty; they decline to reduce prices on their products, but take advantage of low commodity prices to increase their profits.

Having announced "National Biscuit Earnings at Record", *Barron's* explains this remarkable condition in the following statement:

"The good showing is due to low commodity prices and the fact that the management probably has plowed back the money in this year of depression. Incidentally it has not been fit to make any important cut in prices recently. Prices were reduced on some products last March."

With the farmer selling the very wheat from which the products of National Biscuit are made at a considerable loss to himself, and the poor unable to nourish themselves properly because of a lack of means, the biscuit trust buys cheap and sells dear, condemned by St. Augustine as immoral. But this does not trouble the conscience of stockholders, who received \$6,732,017, equivalent to \$1.01 a share (over \$10) on 6,206,775 common shares for the third quarter of 1930!

The sins that cry to heaven for vengeance no longer cause worry to those who direct the destinies of nations and the affairs of high finance. The Bolsheviks may however, prove to be the scourge

God has prepared for a generation of men who so utterly disregard the mandates of justice and charity as do those who are responsible for monopolistic prices during the present crisis.

Crushing Blood from the Bible

A bishop of mediaeval Germany, St. Ulric, of Augsburg,¹) is said to have declared on a certain occasion:

"Do violence to the Bible, and blood will flow from it instead of milk."²)

A wise opinion, the truth of which the War Department at Washington has demonstrated anew. It is said, by Mr. S. Ralph Harlow, who communicated the information to the *Christian Century*, to have issued a document of thirty-eight big pages to show from quotations from the Bible that war and armament are right, and while quoting the Old Testament with great literalness, to declare that the New Testament, on the other hand, is not to be understood too literally. This strange *apologia pro Marte* is said to even italicize the last three words of the following text:

"The eternal God is thy refuge, and underneath are the everlasting arms," for the purpose of demonstrating that armament should be perpetual.³)

While this extraordinary document is evidently in harmony with the best traditions of Calvinism, the Christian world in general will be shocked by such interpretation of Holy Writ.

The Problem of Surplus Wheat

To our remarks regarding the acceleration and increase of cotton production, as provided for in the Five-Year Plan of the Moscow Government, we would now wish to add what Mr. L. A. Drake, writing in *Barron's* on "Surplus Wheat—An International Problem", says regarding the large increase in Russian production of this grain during the past three years.

Mr. Drake declares it may be laid to energetic importation of American agricultural machinery and methods, the establishing of huge state farms (Sovkhoci) and the enrollment of small farmers into collectives (Kolkhoci) for mutual employment of labor and machinery. He further asserts that, without doubt, these methods are furnishing an improvement in yield per acre, as well as a rapid growth in total wheat-output figures. That this increased output will be used as a money or export crop seems to Mr. Drake entirely logical. He concludes, therefore, that "the rest of the wheat-exporting world needs well to heed the expansion program now under way in the Soviet Union."

1) Ulric was born at Augsburg in 890, where he died on July 4, 973, having led a noble and useful life. His canonization on February 3, 993, was the first formal and solemn canonization ever held. (Cfr. Holweck, F. G. A. Biographical Dictionary of the Saints, p. 996.)

2) Quoted in a rare old book: Zintgref, *Der Teutschen Scharfsinnige kluge Sprüche*. Strassburg, 1628, p. 8.

3) Requested for a copy of this pamphlet, the War Department declared none to be available, since only a limited edition had been produced.

1) Letters of Henry Adams (1858-1891), Boston, 1930, 348.

Is the American wheat-grower sufficiently aware what all this may mean to him? About 15 per cent of the wheat produced on American farms was formerly exported. In the fiscal year ending July 31, 1930, wheat exports totaled only approximately 10 per cent of output. Mr. Drake is, consequently, led to ask, whether the future held a promise of quick return to former export figures. His answer is:

"One must, after an unbiased analysis of the international picture, answer: No! With the growing competition of mechanized low cost production in Canada, Russia, Argentina and Australia, the increase in world wheat consumption must indeed be rapid to permit even 10 per cent American exports."¹)

As we have said on a former occasion, the American farmer is experiencing at the present time what the landowners and peasants of Europe went through sixty years ago. American wheat, raised on cheap land in the Middle West, harvested with mechanical implements, and transported to tide-water at rates so suicidal that railroads were forced into bankruptcy in consequence, was dumped on the European market and sold at a price disastrous to the grain growers of Europe.

This Tragic "Game of Profit"!

Is there cause for discontent? Have the masses—and we are not thinking merely of the unemployed working men, many of whom, after all, had their day in the court of prosperity—a reason to inquire: "Why this insecurity, pregnant with misery, while luxury still abounds in the land, rich in resources beyond any other country in the world?"

One day early in December the *Warder's* mail contained a communication from Arkansas, telling him:

"A farmer near Brinkley is hiring labor—white or colored—for fifty cents a day and their dinner. He has them clear land and dig some ditches. Where is all this going to end?"

An advertisement, printed in the morning paper of the same day, told quite a different story. Intended to induce people of means to spend what is called Christmas at London or Paris, it enumerates the attractions a certain liner and a trip to Europe offers travelers at this season of the year:

"Noël à Paris . . . an old day with a new thrill . . . the whirl of last-minute buying in those jewel-box shops . . . the latest, maddest, gayest revues . . . the smartest places to dine and dance . . . then the great day itself, Notre Dame, Saint Eustache, the Russian church . . . pageantry beyond belief, music that carries your soul to the shivering stars * * Afterwards the Riviera and its warm seas . . . Morocco and the Sahara, the winter capital of modern worshippers * * Sail across 'the longest gangplank in the world' from the heart of Manhattan with French seamen whose ancestors tamed the Atlantic before Columbus . . . English-speaking stewards who anticipate every wish . . . the only truly French cuisine afloat . . . beverages that need no birth certificate for authentication * * Five and a half days to Plymouth . . . a few hours later, a covered pier at Havre . . . a waiting express . . . three hours, Paris * * From continent to continent with the ease and perfection of your own home."

A veritable relation of mondaine luxury which even to picture to themselves is beyond the power

of imagination of those utterly perplexed and wretchedly poor whites observed by us last fall, standing and shambling along the sidewalks in the towns and villages of Arkansas. Their helplessness in the face of a twofold catastrophe, the drought and low prices, was apparent. They were unable to understand why the single bale of cotton harvested by them should be almost worthless, while their own emaciated bodies and those of the children were covered with rags.

What a tragedy Capitalism has made of this "game of profit"! No wonder the fear that even a handful of communists might be able to jeopardize the safety of our country, is being capitalized by shrewd men of the Creel type who make a living out of propaganda. It is, however, but natural those, who have reared the temple of Mammon in America, should feel disturbed at the present time. Their attitude proves anew the truth expressed in the Book of Wisdom:

"A troubled conscience always forecasteth grievous things.

"For fear is nothing else but a yielding up of the succors from thought" (Wsdm. XVII., 10-11).

Contemporary Opinion

Unemployment is the great peace-time physical tragedy of the nineteenth and twentieth centuries, and both in its cause and in the imprint it leaves upon those who inflict it, those who permit it and those who are its victims, it is one of the great moral tragedies of our time.

MOST REV. EDWARD J. HANNA,
Archbishop of San Francisco¹)

We are told that without industrialism and "our coal-begotten greatness" (to borrow Ruskin's phrase) we could not feed or clothe ourselves. The remedy apparently has been to lose the nineteenth-century industries while the land goes out of cultivation and millions are left workless, landless, and dangerously hopeless! To prove that we could not feed ourselves we must grow hardly any corn at all!

More and brighter films, more and noisier cars, more and madder jungle dances and "music" and headlines—these are the remedy suggested by the costly wisdom of our elect! Was ever madness so frivolous before? Surely the blind are indeed leading the blind to a very terrible ditch!

England needs a saint, a Saint John the Baptist "a man that will speak and that dare not lie," to shock us all into stark sincerity. Before such a saint would not even Mammon begin to tremble?

DR. H. E. C. ROPE,
in *The Catholic Times*, London

If any further proof were needed that national politics is a sham battle, it would be found in the statement issued on November 7 by seven of the big chiefs of the democratic party. In essence, they

¹) In statement issued on behalf of the Hierarchy of the U. S.

¹) Loc. cit. Nov. 17, p. 11.

pay to the captains of exploitative business, "Don't be alarmed, we won't hurt you any."

With economic conditions crying out for relief from excessive tariff duties, these bigwigs of the party traditionally committed to low tariffs declare that "nothing is farther from the minds of those who will direct legislation on the democratic side than a general revision of the tariff."

In states like Nebraska, where agriculture is still the leading industry, real victories can be won at the ballot box; but nationally the dominant interests are industrial and exploitative, and ballot-box victories are quite empty. About every so often the people become disgusted and turn out the party in power, only to find big business still in the saddle.

Nebraska Union Farmer

The habit of going back to first things, of asking what it is all about and what we are trying to do, is far too rare with the layman who normally interests himself in politics. He is apt to take the detail which happens to be most prominent in the morning's paper, and consider that apart from the fundamental issue. Yet it is just the fundamental question which one is as fitted and as able as the expert to answer. Economists themselves are disagreed about Free Trade and Protection, and some of its detailed issues are perplexing in the extreme. Yet it is plain that the indefinite raising of tariffs by every State, in a world where new states are perpetually coming into being, must end by making an unworkable world, so that whatever the short term case may be, in the long run we must come to agreement and stabilization. One does not need to be an economist to shake oneself sufficiently free of "natural nationalism" and momentary prepossessions to realize that that must be the ultimate objective.

Foreign Affairs

The economic motive is admittedly powerful. Though man cannot live by bread alone, bread he must have if he is to tread the mountain-top. But the economic motive is far from being the sole determinant of human thought and human institutions. It would be truer to say that non-economic motives have so tremendous an influence on economic values that business must watch them with an eagle-eye. The revolt against ugliness must be reckoned with in the outdoor advertising business; the campaign against noise means something to the radio and building industries; and, sooner or later, our ethical sense will be aroused by automobile killings to a degree that that industry cannot ignore.

Historic movements of social reform, the present movements against billboards, against the screaming ugliness of road-stands and filling stations, against noises and the cacophonies of radio programs and the inanities of motion pictures are proof that humanity, in its better moods, places beauty and truth above the values of the market-place. On a much lower plane are certain non-economic motives that drive men and women to useless and heart-breaking effort. The lure of the limelight, for example, recruits a moron-army of marathon dancers, pie-eating demons, and pole-sitters; and the almost universal

desire for vicarious combat explains why a second-rate pugilist is paid more for 30 minutes of fighting than a first-rate clergyman or teacher can earn in a year.

Barron's

The Sixth Committee of the League of Nations [at its recent meeting] adopted a resolution, reported to it by its Sub-Committee on Slavery, in favor of leaving as it is the present admittedly inadequate procedure for dealing with this international evil This failure [of adopting instead of the present purely obstructive and dilatory resolution one more purposeful] is deplorable from every point of view. For one thing, slavery itself is very far from being an obsolete abuse. In its old, undisguised form, it has raised its head in the two African countries aforementioned [Abyssinia and Liberia] since the command of modern weapons gave their ruling elements a new and terrible power over the more unsophisticated natives in their hinterlands. Moreover, there is the risk of slavery reasserting itself, under more specious titles, in more than one of the vast tropical territories into which the industrial system—and, with it, an enhanced demand for labor—is being introduced under Western administrations. The war with this dragon is not over yet; and if the League will not wage it, who will? For this is a matter in which concerted international action is indispensable, and if the League will not assert itself on this humanitarian ground, where prospects of immediate achievement are greater than in the political field, it will stand self-accused of a dereliction of its obvious duty to the world.

*The Economist*¹⁾

There is no one so blind as the man who will not see. Reading *The New York Herald-Tribune* just prior to our arrival in the Pennsylvania Station, New York, recently, we noticed a political pronouncement of Calvin Coolidge. "We have some unemployment," said the ex-President. (The emphasis is ours.) Exactly opposite, in a parallel column, was a report carrying the heading: "15,164 Homes Here in Want." Leaving the station, and a short distance therefrom, we noticed a very long line of men on the sidewalk. "Are those men registering for employment," we inquired. "No," we were informed, "it is a bread-line. There are a number of others throughout New York." That in the wealthiest city of the most highly "protected" country in the world!

Continuing, with a true Pecksniffian gesture, and with unconscious humor, the ex-President of the United States said: "but because we are affected by the weakness of other peoples is no reason for disregarding the system that has made us so strong." Will it become necessary, eventually, to put these capitalist politicians in the bread-line in order that they may learn something of the social deficiencies of the system which "has made us (their class) so strong?" Hunger in the past has caused the masses "furiously to think." It might be a salutary experience for the classes.

The Canadian Co-Operator

¹⁾ London, Oct. 4, 1930.

CATHOLIC ACTION

On 19th October last the Beggars' Relief Society of Milagres Parish, Mangalore, India, held its annual meeting. The report showed good progress in checking street and house-to-house begging.

The society was instrumental in pooling the resources and distributing alms to the really deserving poor. Similar activity is, *The Week*, of Bombay, has learned, going on in other parishes in Mangalore and may certainly be imitated elsewhere.

Catholic employers in Belgium, Germany, France and Holland are to meet at The Hague to discuss the most effective means of establishing permanent relations between the various associations, and a preparatory committee consisting of Dutch, Belgian, Flemish and French members has been appointed.

Catholic Associations in Great Britain, Spain, Czechoslovakia, and Switzerland, are to be invited to appoint delegates to the committee. Dr. Kortenhorst, of The Hague, has been appointed secretary.

A lending library for the priests of the Diocese of Szombathely, in Hungary, was recently established by the Bishop of that See, Count Mikes. It is intended to help overcome the difficulty the present economic condition places in the way of the clergy obtaining books and periodicals for the necessary continuation of their studies.

The new foundation is to be known as St. Martin's Library, so named for the patron of the Diocese, and contains at the present time upward of 1,500 volumes.

A Catholic clinic, the purpose of which is the protection of Catholic mothers against contraceptionists and the practitioners of sterilization, has been established in Garscube-road, Queen's Cross, Glasgow, under the protection of Margaret Sinclair, and with the sanction and blessing of the Archbishop of Glasgow.

It was opened on November 24, the fifth anniversary of Margaret Sinclair, the Scotch working girl, whose canonization the Catholics of Scotland are so devoutly hoping for.

Archbishop Hinsley, Apostolic Delegate in Africa, has informed the Apostleship of the Sea Organizing Headquarters in London of his desire to assist in establishing sea-apostolate services in important ports in Nigeria, the Gold Coast, Tanganyika and Kenya, and organizing instructions have been sent to the Catholic Missions in these African ports.

Services for Catholic seamen have been held at Cape Town, Durban and Simonstown, in South Africa, for some years now, and recently orders have been received from the two latter ports for large supplies of Father Martin-dale's Seafarer's Prayer Book, 14,000 copies of which have been put into circulation in three months. At Alexandria, in Egypt, similar work is being carried on by the Franciscan Fathers at St. Catherine's Church.

Some 450 Mexicans joined what is to be known as the Catholic Workers' Union, organized at Crystal City, Texas, under the leadership of Rev. Charles Taylor, O. M. I., pastor of the local parish. The following purposes were agreed upon:

"Not to bring in outside laborers without some special reason; second, to pay \$2 per day, \$11 a week, \$45 a month; third, not to employ child labor under 12; fourth, to acquaint laborers with prices to be paid them, and to pay

wages directly to laborers and not through contractors; fifth, to approve or reject work in the field."

A communication, addressed to the *Southern Messenger*, of San Antonio, Texas, declares:

"Mexicans in Crystal City have long felt the need of a labor union because of the injustice of some Mexican contractors who deal directly with the farmer and in turn hire men to do the work, paying them unjust wages."

PEACE MOVEMENT

A chair of peace has been established in the University of Lyons.

It was inaugurated at the suggestion of the mayor of the city, M. Herriot, the former Prime Minister of France.

MILITARY TRAINING IN SCHOOLS

Severe criticism was directed against military training in high schools by Rabbi H. W. Ettelson, of Memphis, recently. He said in part:

"Officers are paid by the government to train these boys, and these officers tell the boys a pacifist is a fool. Military training saves the cost of a gymnasium, and so is popular with school authorities, while parents like to see their boys in uniforms. Pretty girls are made sponsors. They are flattered, fitted out in nifty uniforms, too, and are honored by being given the opportunity to review the troops, salute the officers and occupy an important place in the drills.

"Why the desire for this training and the propaganda for it? Why are its opponents given no chance to object but are roundly scored as pacifists?"

SPECULATION

An opinion regarding a certain usage of Exchanges of interest to moralists was recently rendered by the Supreme Court of the State of Illinois. The decision declares dealing on margins in grain is "gambling" under the law, and that debts incurred in the execution of such transactions are not collectable. Ruling was made in the case of William McCabe, who was brought to court by the brokerage firm of Riordan, Martin & Co., of Chicago, on a \$55,000 margin debt. The decision caused a furore among traders on commodity Exchanges where a large share of the dealings are held to be pure gambling by this ruling—hence are void.

The Court held that the intention of the purchaser is the lone factor that distinguishes a gambling transaction from a legitimate deal in futures. In the case in hand the effect of the decision was to cancel notes put up by the customers as margin in the deal. It was held that the customer never intended to buy or sell grain, but planned to profit by the fluctuation of prices and thus had been gambling on the probabilities of market action. Apparently short selling of securities also may be affected by phases of the ruling, unless a rehearing is granted, although the Court disclaimed any intention to pass upon the validity of Chicago Board of Trade contracts.

The decision is expected to affect hundreds of lawsuits brought by brokers against customers who were sold out during the market collapse a year ago.

PENOLOGY

While, on the one hand, prisoners should be kept employed, they should also, Mr. Frederick J. Farnell, Chairman, Public Welfare Commission, State of Rhode Island, contends, be remunerated for the productive work they perform. He writes:

"Gradually, there is coming a system of paying a small bonus or wage to prisoners in order that they might assist

the support of dependents, or might have a small sum when they are released.

Prison labor was originally created as an added punishment to the criminal. But it is more than a penalty; it is an economic necessity. It would be a great crime indeed if men were not compelled to work while in prison. It would be a great burden to the taxpayer and would destroy the men. Without work, every constructive measure in every department of the prison is thwarted.

The time will come when the principal function of the prison will be education—education in the trades and education in good citizenship. But before any successful treatment can be had, there must come a change in the attitude of the public towards the exconvict.

Society must learn that they must help change the mind of the convict into believing that society is his friend if he is willing to be the friend of society. Training must be given in those forms of education which will provide training in social ideas and attitudes."

EMERGENCY RELIEF

An emergency Federal appropriation of \$250,000,000, to be used immediately for aid in constructing public highways, was urged by a group of five delegates speaking officially for the American Association of State Highway Officials at a conference with the President's Emergency Committee for Unemployment, at a conference held at Washington late in November.

This recommendation, offered in view of the existing lack of work due to drought and industrial depression, was accompanied by a further recommendation that the Federal Aid Act of 1916 be amended to permit the United States Government to aid the States to a maximum of 50 per cent of the cost of construction instead of a maximum of \$15,000 per mile, as now provided.

If the recommendation of the State highway officials were accepted by Congress it would mean that a total of \$375,000,000 might be expended out of the United States Treasury for aid in road building, since available balances to \$125,000,000 per year can be used under the plan of Federal and State co-operation now in force.

The delegation which came to Washington for this conference with the Emergency Committee had been appointed at the annual convention of the American Association of State Highway Officials, held in Pittsburgh.

UNEMPLOYMENT RELIEF

The Wisconsin Federation of Labor is prepared to press for passage in the State Legislature now in session a bill to permit the state to loan funds to employers at 3% interest in order to tide them over depressed periods and give continual employment to workmen.

Opposing the stand taken by the American Federation of Labor at the Boston convention of 1930, the Wisconsin group will also seek a compulsory unemployment insurance act—as "a preventive measure, not a dole." They contend that employers put forth no effective effort toward making work places safe until the cost of compensation insurance forced them to do so; claim that the cost of unemployment insurance will similarly induce employers to make efforts toward stabilization of their operations. In addition, it is suggested that insurance companies will aid greatly in finding ways of eliminating involuntary unemployment once they become interested in insuring against it.

A revolving fund as a means towards aiding the unemployed has been suggested by Judge Horace Binckley, of Philadelphia. Having observed such funds distributed through the discreet hands of Philadelphia probation officers, to tide amateur lawbreakers over economic emergencies that had started them on

a downward career, the jurist told Philadelphia's Committee of One Hundred on Unemployment, similar funds provided by the committee, split into small sums, administered by experts, would serve to tide jobless workers over the industrial emergency.

Since loans would be immediately spent for food, fuel, and clothing, he said, they would yield immediate returns to the manufacturers from among whom they would have to be raised. Even among the court's clientele, Judge Stern added, losses from dishonesty have been negligible and the court funds have been loaned and re-loaned four times over in the few years they have been available.

FARM RELIEF

Senator Capper, of Kansas, has stated that legislation will be introduced in Congress and receive favorable support for using 50,000,000 bushels of the wheat held by the Federal Farm Board to feed jobless and unemployed persons in the United States. The legislative action contemplated by Senator Capper, a member of the Committee on Agriculture and Forestry, would direct the milling of the wheat into flour, and the setting up of a distribution plan for getting the product to points where it is needed, he explained.

At the same time, he said, such a plan would go far toward getting the wheat held by the Farm Board's stabilization corporation off the market and removed from the world's visible supply. Such action can be taken at the short session, Mr. Capper explained, and does not demand an extra session, to which he expressed opposition.

A flour tax of \$2 per barrel is proposed by Governor Theodore Christianson as a means to solve the wheat surplus problem. Addressing the national convention of the Farmers' Union, held at St. Paul, the Governor of Minnesota declared the suggested plan would do what had been sought in the McNary-Haugen bill, without some of the dangers of that measure, and with assurance that the farmers would be the ones to benefit. He suggests the Government levy the tax on all flour milled for domestic consumption. This tax would go into a fund retained by the Federal Government, and cost of operation of the plan taken from it.

At the end of each year he proposes the money in the fund go to the wheat growers in ratio to their share of total sales.

Governor Christianson's plan for accomplishing this is the issuance of certificates by local elevators to the farmers as they bring in their wheat, the farmers at the same time getting the prevailing price as fixed by world market conditions.

The \$2 per barrel rate, the Governor explained, would mean a tax of about 42 cents a bushel on wheat, equivalent to the present theoretical tariff protection.

By this means, he said, the farmer would receive an American price for his wheat just as industry gets an American price for its tariff protected products.

PUBLIC OWNERSHIP

Public ownership of public utility properties in the Pacific Northwest was favored by the voters in the November election, by a small margin in the state of Washington and an overwhelming majority in Oregon.

The bill adopted in Washington provides for the creation of power districts, and will become law within 30 days. This action is seen as a threat against private ownership of utilities in the Northwest, "but it is unlikely

that present privately-owned properties will be superseded unless there is a failure to provide adequate service at reasonable rates," declares *Barrons*.

AGAINST GOVERNMENT IN BUSINESS

An organization is said to be in formation, the purpose of which is to drive the government out of business and keep it out. The name chosen for this new organization is the National Association Against Government Competition in Private Business. It is a movement that is likely to gain momentum as a reaction against government interference in the economic affairs of the nation sets in.

It is indicated that the Agricultural Marketing Act will be the first point of attack, since it is declared that this act "puts the government directly into more than fifty lines of activity in competition with private business, in connection with buying, selling, storing, shipping, handling, preparing and processing agricultural commodities." The obvious trend toward socialism is certain to recruit the active opposition of all who hold that individual initiative and enterprise are worth fostering in this country and should not be displaced by the spoils system of political management.

GOVERNMENT CONTROL

The present tendency to grant the Federal Government far-reaching power to interfere with the economic activities of the American people is to find expression in an amendment to the Agricultural Marketing Act, Representative Lankford, a Democrat from Georgia, intends to introduce in the House. His plan for solving the farm problem, discussed by him with President Hoover, would provide for control of acreage by the Federal Farm Board in return for a guaranteed price of farm commodities.

Control of production would rest with the Federal Farm Board, Mr. Lankford said, when 75 per cent of the producers of a particular commodity, such as cotton or tobacco, signed contracts providing for acreage control. The Board would then, he said, advance the farmers the average 10-year price on the commodity as a loan, the producer to get the benefit of any price advance.

"I am convinced," he said, "that any real farm relief legislation must provide for control of production."

PUBLIC EXPENDITURE

Less and wiser spending was the theme of the 15th annual convention of the National Association of State Auditors, Comptrollers and Treasurers, which met in New York City from November 18 to 20. The president of the association, W. S. Johnson, State Treasurer of West Virginia, told the meeting in his address that "we must learn to live within our income the same as the frugal housewife does in the home."

"I am convinced," he continued, "that at least 40 cents of every tax dollar collected in the United States is wasted." The average wage earner, he declared, contributes one day's work each week for taxes. Individuals and business institutions last year had a total income of \$87,000,000,000 of which \$13,000,000,000 was taken for taxes, according to Mr. Johnson.

Governments are overmanned by 25 per cent, the Association's president asserted. It takes one person out of ten, according to statistics given by him, to administer our Governments, national, State and local.

CO-OPERATION

A net profit, or saving, of \$12,585.62 on sales totaling \$58,938.00 was the remarkable record of the Farmers' Union Co-Operative Oil Association of Wisner in its second year of operation, ending October 31, 1930. These figures compare with a net saving of \$4,969.69 on sales of \$37,772.22 in the first year, showing a fine gain in volume, and an even greater gain in net saving.

After deducting from the net profit for the year 5 per cent interest on share capital of \$3,710.00, amounting to \$185.50 and setting aside 5 per cent of the net saving for reserve, amounting to \$605.93, the association had left available for patronage dividends the sum of \$11,794.19, or the equivalent of 20 per cent on sales. ("If this were a capitalist concern," the *Neb. Union Farmer* writes, "and the net profit were all distributed on stock, it would make a dividend of 337 per cent. No wonder Mr. Rockefeller has accumulated a comfortable fortune selling petroleum products.")

GRADING FARM PRODUCTS

Long established in a number of countries of Europe, the grading of farm products is slowly gaining ground in our country also. The well-defined program of the farm marketing plan, promulgated by the New England Council and authorized by the passage of the New England Grading and Standards Act in 1927, marks the outstanding effort of this nature adopted thus far.

In brief this plan calls for the adoption of official grades on farm products, and the grading of products according to official standardization of the New England quality labels granted producers who desire official recognition for their sales.

The various products upon which grades have been established are: Maple sugar and sirup, eggs, apples, butter, honey and potatoes. Much interest has also been indicated in the grading of baby chicks, fowls, asparagus and strawberries.

NEGRO LABOR

Nearly fifty colored laborers hired by a road construction firm were given refuge in the old River courthouse at Couchatta, La., on November 26, after they had been attacked in an unemployment riot started by white residents of the nearby section who were out of jobs.

The Negroes, who were employed in building the Fairview Alpha-Hall Summit Highway, left their jobs as a result of the protest of the white unemployed who demanded that the company employ local white men and Negroes to do the work and send the crews brought back to their homes.

Definite recommendations looking toward the improvement of the position of the Negro in industry in which he has made some gains in recent years were announced by the Committee on the Economic Status of the Negro appointed by the United States Secretary of Commerce. The recommendations were worked out and approved at a conference of government experts held in Washington recently.

Dr. Wooster's report brought out that at present, in his effort to advance in industry, the Negro is facing a number of obstacles, among them being increasing competition, in certain sections, with Mexican labor; lack of recognition by many local and international trade unions; lack of emphasis on vocational education and industrial work in the schools; and the need of more employment offices manned by Negroes.

Pioneer Life in the Middle West Steamboating on the Missouri¹⁾

X.

Mr. Larson here relates in detail how his companion and he delivered their equipment to the purchasers next morning and how after that they set out determined to make the 30 miles to St. Louis on foot in one day; how Thompson insisted Larson should not cross the river on the trestle; how their problem was solved by meeting up with a farmer, driving a wagon to town and inviting them to join him, which they gladly did, with the result that they reached the city in the afternoon instead of at night. They put up at Thompson's former boarding house, whereupon Larson recovered his valise from his former host, who had held it for him, knowing he would come to redeem it. The two young men found conditions still quite dull, and spent days looking for work in town and on the levee, but to no avail. A paragraph, partly repeating previous observations, deals with the brutal treatment of levee and boat hands by Mississippi River mates. Hence they narrowed their search down to looking for jobs on a Missouri River boat, having decided that, if unsuccessful, they would cross over into Illinois and hire out to farmers. One day they saw a man on deck the Omaha City, which Thompson recognized as a Missouri River packet. The man turned out to be the mate, a Scandinavian, who welcomed them, and said he would like to have "a full crew of Scandinavians." He is described as clean-cut, cheerful, friendly, a striking contrast to the "whiskey-loaded" mates of Mississippi River boats. To continue:

We went together and sat down on the railing, there being nothing else on deck to sit on, and Mr. Petersen [the mate] related something of his former life. He said: "I have been afloat (a sailor expression) the greater part of my life. I went aboard a vessel from Norway as a cabin boy before I had passed my school-days and sailed for several years in the North Sea, and afterwards, when I had learned the profession, I shipped on the Atlantic Ocean as a sailor before the mast and from that on journeyed nearly all over the world where a large vessel could sail. At last, as I was no spendthrift, but saved my earnings, I became part owner of a vessel on the ocean and soon after got to be captain and sailed the Atlantic in that capacity for many years. There is one thing which I always think of with pride when I recall my life on the ocean, and that is, while other vessels shipped new hands and sometimes whole new crews at nearly every port they arrived at, I kept, with few exceptions, the same crew of Scandinavians during all the years I sailed the ocean. Finally my partners concluded to sell the vessel, and as I did not have the means to buy it, I sold my share and came to America; and here I have been occupied in steam-boating ever since."

This short biography of Mr. Petersen added considerably to the good opinion I had already formed of him. I saw in him the typical seaman such as I myself had once wished to become; and besides, it showed the true character of the man. He was not above conversing in a friendly manner with men whom he expected to employ and who would be under his control, something that the bullying mates I had seen on the levee would consider far beneath their dignity. . . .

The conversation resulted in Mr. Petersen employing both Mr. Thompson and the young Larson, assuring the latter there would be enough work for him and that he would draw a man's wages, \$30 a month. Their time would begin next day, although the Omaha City would not leave for several days. They were to come to the levee several times daily in the interim, so that Mr. Petersen might advise them of the time of sailing. Larson describes his happiness at having found a berth and that under so sympathetic a mate. After a few days Thompson and he noticed exceptional activity on the boat and were hailed by Petersen, who told them to come aboard. Settling their account at the boarding house and equipping themselves with an outfit left them practically without funds. They purchased each a light cotton mattress, a blanket and a pillow, a tin plate and cup, knife, fork and spoon, made bundles of the lot and paid the driver of a dray 25 cents to cart the outfits to the levee. The narrative continues:

Arriving on the levee we shouldered our baggage and marched up the stageplank to the lower deck and straight aft, Thompson leading the way, to the part of the boat where bunks were erected for the boat-hands. Here we found three tiers of single sleeping bunks on each side of the boat, with four bunks to the tier. Some were evidently already occupied, since they contained bundles of bedding. Thompson threw his bundle into one of the upper bunks, saying: "I like to roost high, like the old turkey gobbler; it is more pleasant in warm weather." Seeing it was a sensible idea I laid claim to a bunk in the same tier. Then we went in search of the mate to learn what we were required to do. We found him in the bow of the boat with some 8 or 10 men setting things in order. The engineer and the firemen were also at work in the engine room, and preparations for starting the trip were going on lively.

Mr. Petersen, after giving some instructions to the men, said to me: "Young man, I have a special job for you; come on the upper deck with me and I will show you." So I followed him up the stairs and along the deck until we came to the wheel-house, where he stopped and said: "These wheel-houses have to be scrubbed bright and clean on the outside so that people can read the name of the boat a long distance away; they are now so dirty that the name can hardly be distinguished. You are light and handy and I know you can do it better than anybody else. You are not subject to dizziness, are you?" "No," I said, "I have very often climbed very

¹⁾ Manuscript Memoirs of James Larson, late of Fredricksburg, Tex. Publication begun in March, 1930, issue.

tall trees while at home and never felt any dizziness or fear of falling down." "If you do fall," he said, "it will be a tumble of about 30 feet into the river. The question is whether you would be able to take care of yourself in the water if that should happen." I told him I had no fear on that subject. In the meantime he had fixed a rope securely, with his sailor knots, to each end of a plank about 10 inches wide and as long as the wheel house was broad; then we slung the plank over on the outside of the wheelhouse and fastened the ends of the rope to stanchions, and the platform for me to stand on was ready. Another rope was then fastened to a stanchion with one end and the other end passed over the wheelhouse, to hang down so that I could hold on to it while scrubbing and also use it to climb down on until I could place my feet on the plank. There was no other way to get on the outside of the wheelhouse.

When everything was ready the mate called a young Negro boy from the cabin and ordered him to be on hand and keep me supplied with soap water by the use of a bucket fastened to a small rope which he could let down from the top of the wheelhouse. Then I took hold of the rope and slipped down onto the plank and the Negro passed down the bucket and scrubbing brush and I went to work.

On account of the narrowness of the plank it was by no means an easy matter to keep balance. I had to stand up very straight and stiff and then my body almost touched the wall of the wheelhouse, and it required considerable precaution not to tumble over backwards into the river. Hence Mr. Petersen was right in selecting such a small, slim fellow as me for the work; a big man could not have done it. But I managed to scrub and clean both wheel houses to his perfect satisfaction without meeting with any accidents.

In the meantime more men had been employed and the complete crew of about 26 men were at work taking in the large pile of freight that had been hauled down on the levee for the Omaha during the last 24 hours. When I was done with my job there was still a big pile of goods of all kinds left to be taken in and more arriving. Hence I got a chance before we left St. Louis to get my initiation in the work of a roustabout, as the boat hands were generally called. And a very suitable name it was when applied to men on those boats commanded by a brutal ruffian of a mate as I had seen several samples of on the levee. But with reference to our boat it was out of place for we had a perfect gentleman as boss. The work of loading and unloading, however, was hard, and could not by any means be made light and easy. For even though Mr. Petersen did not, like other mates, stand and bellow to his men, they knew themselves that time was valuable, and loading and unloading as quickly as possible was a very important point in the business, so as to compete with other boats; hence they ran as fast as those driven with rough words and curses by the blustering mates. Then, under a burning hot sun,

the sweat just poured down from big men. It was, therefore, no wonder that I, who was weak and not used to a hot climate, was soon literally bathed in my own sweat, although I followed Mr. Petersen's advice and took small stuff as long as there was any to be had.

Even with that advantage the sweat would flow in streams down my back under such a terrible hot sun, and Mr. Petersen, seeing this, called me aside on several occasions, when nothing but heavy freight was left, and sent me off on some unimportant errand and said: "Take it easy, boy!" which showed plainly that he was really in earnest when he said, at the time he hired me: "I don't want you to carry heavy stuff and ruin yourself."

The old seaman had, for some unaccountable reason, placed himself in the position of a protector over me and continued so as long as I remained with him. I could never understand why he should do so as I was a perfect stranger to him. Sometimes it occurred to me that the old man might have had a son whom he had lost at sea and that perhaps I bore some resemblance to him. He never said anything about that though, although he told me that his wife and children, who were living in St. Louis, had often sailed the Atlantic Ocean when he was captain of a ship.

A few days later we had our cargo aboard and the next day was set for a start on the first trip up the Missouri River as far as Omaha City, Nebraska. Fire was started early next morning and steam soon began to roar, the whistle was blown, and passengers soon commenced to arrive, and their baggage was carried aboard. At last the whistle blew again and orders were given to pull in the stageplank and then to cast off the hawsers that held the boat moored to the levee. Then a few turns of the paddles backwards and the boat slipped past the other boats into the open current of the Mississippi River; soon the boat steamed up-stream away from St. Louis. . . . and presently we reached the mouth of the Missouri River. It was surprising to see what a difference there was in the water of these two great rivers. The water of the Mississippi was clear as crystal, but that coming out of the Missouri was of a muddy brown color and, on entering the Mississippi, the water of the Missouri kept its own course down along the right bank of the Mississippi as far as the eye could reach, while the clear water of the Mississippi flowed along the left bank as if they were determined not to mix or mingle with each other.

The current in the Missouri was very strong as the river was high, hence hard to paddle against, and we made slow progress the first day. There were also a great many large floating ice-cakes, which often made it necessary to stop the engine to save the paddle-wheel from being smashed.

I think we made only one landing the first day, and that was at a wood-pile where we took on a supply of wood. Near sundown the captain concluded to tie up the boat during the night and not risk the chance of coming in contact with the float-

ing ice in the dark. So the boat was headed for the bank under a high bluff and there made fast to some large cottonwood trees. A party of men was then placed on guard with long hook-poles to keep lookout for the ice and turn it away from the boat. The next day we started out at daylight. The ice was less plentiful and so things went better that day. The Omaha was a good boat; it had two powerful engines, and with no obstructions in the way would make good speed. We made several landings that day and unloaded a great deal of goods and took some in, principally grain, such as corn in bough, square gunny-sacks holding two bushels, also fruits, all for places up-river. Some time after midnight we arrived at Lexington, for which place we had a great deal of freight, including most of the grain we had taken in on the way. But as it was so late, and this being the first trip, no one was on hand to receive it and so we did not unload that night. The next day—or rather night—we completed our trip upwards, to Council Bluffs, Iowa, and then turned towards St. Louis again.²⁾

I do not remember the names of all the landings on the river; the principal places were Washington Landing, Harrison Landing, Jefferson City, Kansas City, Leavenworth, Atchison, St. Joseph, Plattsmouth, Omaha City and Council Bluffs. But there were several other landings of minor importance on both sides of the river. And the places where we took in wood were separate landings from these; generally, where a large forest of cottonwood and post oak came out close to the river bank. At these places the bank was invariably high, so that our stage-plank, when put out, stood nearly at the same height and angle as an ordinary house-roof. That, of course, added to the difficulty in wooding up, especially on dark and rainy nights when the plank was wet and slippery.

On the way down we also took in freight for St. Louis wherever there was any to be had. But as we sailed with the current it took only half the time it took us to go from St. Louis to Council Bluffs. Arriving at St. Louis we found another and much bigger lot of freight, already piled up on the levee, waiting for us. There were all kinds of merchandise in boxes, barrels, bundles and sacks, which we at once set to work to load. We worked until near midnight, when Mr. Petersen at last called a halt and told us to go to our bunks and get some sleep. The next day in the afternoon we were again on the way up the Missouri on a trip like the first. . . .

Mr. Larson comments on the steadiness with which the boat plied its trade, laying up only when absolutely necessary; work went on day and night, using even the strength of strong men. The lad found the occupation exciting and agreeable but for the strain, more than sufficiently severe for him in spite of Mr. Petersen's watchful consideration for him.

²⁾ The author's memory is apparently at fault with respect to the time required to make the long journey from St. Louis to Council Bluffs. He allows about three days and one night for traveling and loading and unloading en route. The trip probably lasted twice as long.

Fr. Weninger's Encounters With German Atheists

We have repeatedly pointed in these columns to the hostile attitude of immigrant German Liberals and Radicals of the middle of the last century toward the Church, her representatives and institutions. Because this frame of mind was not confined to this element in any one locality, and because of Fr. Francis X. Weninger's far-flung activity and his aggressive character it is natural that he should have encountered their animosity and experienced their open antagonism.

A careful study of his writings would undoubtedly reveal repeated contacts between the valiant Jesuit missionary and representatives of these "enlightened" exponents of culture. For we find four encounters with them recorded in his report for the single year 1853, forwarded to the Ludwig Missions-Verein at Munich¹⁾, two taking place in Dubuque, Iowa, one at Fort Madison, and another at Cincinnati, Ohio, this latter episode being identical with the notorious demonstration in that city against the Papal Nuncio Archbishop Bedini, which was directed in part also, as we learn from this source, against the famous missionary.

Having reported his attendance at the consecration of the cathedral at Milwaukee, on which occasion he preached one of the three sermons delivered during the day, Fr. Weninger relates that his tentative plan, to conduct a number of missions in Eastern states, had been upset by an arrangement made between Bishop Loras, of Dubuque, and Bishop Henni, of Milwaukee. The former had expressed the wish that Fr. Weninger might conduct missions in his see to Bishop Henni, who had accepted in Fr. Weninger's name, the missionary promptly agreeing to the arrangement. His report continues:

"I opened the first mission in Dubuque itself, the largest city in the state, situate on the Mississippi, and the seat of the Bishop. Iowa numbers among its inhabitants many fugitives from Europe, and consequently a large number of most determined enemies of religion, one may even say most rabid enemies of God. The mission and its quickening and saving influence was quite discomfoting to these radical sons of Satan. How often did I not hear in one place and another throughout the entire state of Iowa the incessantly repeated assurance: 'If you had not come I would have been lost forever; I was about prepared to cast all faith and religion overboard.'

"The exasperation of the hostile atheistic anti-Christian elements, on the other hand, promptly and plainly became evident by two attempts against my life. One by hurling a bottle of nitric acid, or oil of vitriol, through the window of my room onto my bed, the other in broad daylight, in the street. I was on my way to comply with a sick-call, wearing my priestly garb, that is the garb of my order, and carried the Blessed Sacrament with me. Suddenly two horsemen galloped up the street, one of whom, seeing me dressed in my cassock, called out to the other: 'Reit doch den Pfaffen nieder!' This horseman thereupon actually rode straight towards me at full gallop. I did not yield an inch but let him come at me. The horse was immediately in front of me when the rider suddenly reined it to one side. I had expected to be knocked down; but I suffered no harm,

¹⁾ Annalen d. Verbreitung d. Glaubens. Eine Sammlung aufeinander folgender erbaulicher Briefe. München, 1854. Ludwig Missions-Verein. Missionsberichte v. J. 1853. Pp. 406 ff.

my hour had not yet come. I do not know whether the man was startled by my calm bearing or whether some other circumstance caused him to jerk the horse aside just as it was about to hurl me to the ground."

Fr. Weninger later left Dubuque for Galena, Ill., then returned to Iowa to continue his missions, conducting one at Shells Mound, another at Gutenberg. Fort Atkinson, New Vienna, Davenport, Tete des Morts, Iowa City, Burlington, Fort Madison are then named as scenes of subsequent missions, and, continuing the narrative, the missionary relates in passing the third evidence of hostility on the part of German atheists, an incident of greater importance than the Dubuque episode. To quote Fr. Weninger:

Having completed the mission in Fort Madison "I hastened to Cincinnati in order to celebrate Christmas there and once more to see and speak with the Papal Nuncio. [Archbishop Bedini, whom Fr. W. had last met at the consecration of the Milwaukee cathedral. Ed.] My esteemed readers will have learned from newspapers in what criminal manner he was treated there by German atheists who call themselves 'free men.' A troop of 600 men, armed with various emblems of violence,²⁾ marched at 10 o'clock at night to the Archbishop's house, where the Most Reverend Nuncio resided. They carried his picture and various transparencies: 'Down with Bedini!' 'Down with the 'Pfaffen!'" etc. The police indeed blocked them in their attempt to use violence against the person of the Most Reverend Nuncio. Many arrests were made and great excitement ensued. I had the honor of being hung in effigy, at the side of the Papal Nuncio, in the hall of these 'free men', which at the same time is a large cafe and amusement hall; but it did not hurt me, and caused me no harm whatever. Since I was chiefly occupied in giving missions among the Germans, I stand particularly in the way of these German atheists; and that same night thirty men stood guard at my door lest the mob, as they had threatened, convert the symbolical demonstration into reality. But my time had not yet arrived. Let it come, and let the threat of Iowa radicals of this type become a reality when I shall have travelled over all of America. For when they saw the large beautiful cross in Fort Madison in the middle of the street, they said in their vexation: 'If we could only nail the missionary himself to it!' Come on, friends, go ahead! No doubt he deserves it; or rather, he is utterly unworthy of so great a grace."

As he states in the letter, Fr. Weninger merely sketches the demonstration against Archbishop Bedini, taking for granted the authorities in Munich had read more comprehensive and detailed reports in newspapers. John Gilmary Shea's presentation of the episode is likewise brief, reading:

"Here [in Cincinnati] an organized attempt was made to attack and hang him [Bedini] and destroy the Cathedral. The authorities acted with energy; they surprised and captured the conspirators, with their arms, gallows and banners. . ."³⁾

Neither Shea nor Fr. Weninger name the date of the demonstration, but both are essentially in agreement as to the approximate time. The historian relates that the Papal Nuncio had "conferred holy orders in December" in Pittsburgh, whence he went to Louisville and to Cincinnati. He also records

the fact that Msgr. Bedini remained in that city for a short while after the episode:

"The courageous Nuncio officiated in the Cathedral and preached in German in several churches during the week which he spent in the city."⁴⁾

As Shea notes, Bedini next visited Mackinac, and arrived in New Orleans in January, 1854. This establishes his presence in Cincinnati about the time Fr. Weninger had planned to be there, since the latter left Iowa to spend Christmas in the Ohio metropolis and to visit with the Nuncio. As to whether the missionary was in the Archbishop's residence at the time of the attack, or possibly at St. Francis Xavier's, is, however, not clear. He merely records the demonstration and the circumstance that it was in part also directed against himself, and that his own room was guarded "that same night." But whatever the details in this instance, this was not the first attack directed against Fr. Weninger in Cincinnati. At least once before, during the cholera epidemic (probably in 1850) his life was threatened in that city by a mob which had gathered at night about a house while he was administering the last Sacraments to a dying woman.⁵⁾

The missionary himself relates the Cincinnati incident in the same quasi-casual manner, free from all emphasis or exaggeration, which marks the entire report. His narrative of this and the other episodes is held in the same tenor as, for instance, his relation of his peaceful visit with the Trappists at New Melleray Abbey, his description of a prairie fire in Iowa, or the narration of how, on his way from Tete des Morts to Davenport a delay of several hours on the near side of a stream, caused by a sudden cold snap, locking the ferry in the embrace of ice, resulted in his being called to the bedside of a dying Irish woman who had not seen a priest in many years and desired to receive the Sacraments. Weninger was fortunately able to fortify the poor woman the better for her last journey, since he carried the Sacred Host with him, having imparted Sacramental Benediction at the raising of the mission cross at Tete des Morts that very afternoon.

Fr. Weninger's encounters with German atheists are valuable evidence of the character, aggressiveness and intolerance of this element, whose influence in the U. S. was so marked both in politics and in social life. Details of their conflicts with the Church and her priests and faithful, not always marked by attempted or threatened violence as in the instances cited by the missionary, deserve to be carefully collected and collated, as a contribution to the history of the German Catholic element in our country, who were compelled to protect themselves and the priests against this influence while at the same time laboring for their own incorporation into the social and economic life of the nation.

A. F. B.

²⁾ Fr. Weninger uses the phrase "bewaffnet mit verschiedenen Mordsemlen", evidently referring to the gallows and arms as emblematic rather than as intended instruments of murder. Evidently the circumstances would have warranted the sterner expression.

³⁾ Shea, John Gilmary. History of the Catholic Church in the United States 1844-1866. N. Y. C. 1892. P. 362.

⁴⁾ Shea, L. c.

⁵⁾ Cfr. *Central Blatt and Social Justice*, July-August, 1927. p. 137. For other instances of serious threats or contemplated attacks against the missionary's life, at Burlington, Wis., Galveston, San Antonio and D'Hanis, Texas, see issues for September and November of the same year, pp. 179 and 250-1.—German atheists were not necessarily responsible in each instance. Ed.

The Central Verein and Catholic Action

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Assistant Secretary, W. A. Hammeke, Philadelphia, Pa.
Treasurer, George Korte, St. Louis, Mo.
Marshal, Michael Weisskopf, St. Paul, Minn.
Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John J. Jantz, Detroit, Mich.; John L. Sebald, Baltimore, Md.; Chas. Knetzger, Peoria, Ill.; John A. Suellentrop, Colwich, Kas.
The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following members-at-large: Rev. Leo Henkel, Lincoln, Ill.; H. Dittlinger, New Braunfels, Tex.; Chas. F. Hilker, Ft. Wayne, Ind.; John Neuner, San Francisco, Cal., and George B. Doerger, Cincinnati, Ohio.
Hon. Presidents: M. F. Girten, Chicago, Ill., and Charles Korz, Butler, N. J.
Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Socialistic literature is brazen enough to declare, in crass defiance of historic truth: "The Church has always served the ruling classes." The Church has indeed always respected the authority of the State inasfar as Jesus Christ has taught that to be done: "Render unto Caesar the things that are Caesar's and to God the things that are God's!" But the Church has never given recognition to anything morally wrong.

We have already pointed to Christianity's great achievement in abolishing slavery; this achievement merits a more careful appreciation.

Half of mankind was enslaved for thousands of years; the entire ancient world placed the greatest portion of work performance on the shoulders of slaves. Let us emphasize that the Church did not by any chance abrogate slavery suddenly and forcibly by virtue of a proclamation of the "Rights of Man," but rather chose the only successful way by filling the hearts of men with Christian belief and manner of thinking.

It was necessary that love triumph. We must consider that wheresoever the disseminators of Christianity appeared the slave system obtained. It would have been a crime against the slaves them-

selves to have rendered them more miserable by a sudden mass emancipation. But when liberation took its natural course in consequence of the spiritual upheaval produced by Christianity, the Church also protected the emancipated slaves by numerous decisions of Councils. Hettinger fittingly lays stress on the circumstance that the clergy provided for the sustenance of the liberated slaves because precisely here lay the chief obstacle to the abolition of slavery. The soil was still in hands that held it firmly and independent crafts were as yet in the making. For this reason freed men were bequeathed parcels of land as their property in numerous last wills and testaments. Traffic in slaves was branded as a gruesome crime; several religious orders were even founded for the sole purpose of liberating prisoners and slaves.

Even down to recent times the Church's services in this direction have been an elevating influence; and if anyone will study conditions in the New World after its development in an objective historical manner he will promptly recognize therein anything else rather than servile groveling before the ruling classes.

From the times of St. Paul down to the present the missionaries of Christianity nowhere appeared as agitators for any particular economic system; their task rather was the saving of immortal souls. However, external liberty must by compelling necessity be born along with inner freedom.

The ancients could no more picture the State without slavery than the moderns can vision it without capitalism. Just as then the only correct and successful procedure consisted in providing a new intellectual and spiritual foundation by the Christian teachings and truths, in order that economic life also could be altered, just so today the same course must be pursued toward the abolition of capitalism. Abolition by force would but lead to the final result achieved by Lenine in Russia: either misery or a still mightier capitalism. The latter will be "happily" attained in Russia.

If we are to abolish modern slavery (for Leo XIII speaks in his Encyclical Letter on the Condition of the Working Classes of "a yoke little better than that of slavery itself imposed upon the teeming masses of the laboring poor"), we may not by force confer private property by socialization upon the worker, not possessed of means of production of his own; for here too the only workable method is the intellectual emancipation of the working class. This can only be the task of all well intentioned, not, as Socialism teaches, that of the worker alone.

Today the individual is free, but only formally; in reality the thing, capital, rules. If we intend to liberate ourselves and elevate men above the thing, if we wish to abolish modern slavery, we must all again learn to serve. Serve the All High and serve our neighbor.

Ratzinger¹⁾ declares in apparent paradoxes:

¹⁾ Ratzinger was a Bavarian priest and noted sociologist, to whose book on "Political Economy as Founded in Ethical Principles" we have frequently referred.

"If society desires to wax rich let her practice and love poverty!

"If anyone would establish his own fortune, let him practice charity!

"If you desire contentment and calm, cheerfulness and joy, love the effort of work!

"If you desire true, refined enjoyment, love self-denial!"

And I would add to this enumeration: If you would be truly free, learn to serve!

Modern slavery established by capitalism will collapse as soon as we serve God and our neighbor in Him. This applies primarily to the enslaved. The capitalistic idol will then collapse of itself.

DR. FERDINAND BUOMBERGER²)

Should Not Be Hid Under a Bushel

A Suggestion for Compilation and Recording of Endeavors

There is a happy medium between literal observance of the counsel: Let not thy right hand know what thy left hand doth, and blatant self-advertisement. Sane recording of endeavor and achievement may and often is warranted, if the purpose served is not vainglory but an accounting of deeds performed and, by implication, of opportunities neglected. This applies with particular force to societies, which should record all endeavors, be they creditable or otherwise, for the combating of indifference and stimulation to ever greater effort.

It was not a happy thought that inspired the discontinuance of filing reports by societies on routine and special endeavors of all kinds to the State Leagues or to the Central Verein. Today even within State and District Leagues members of one society scarce know what another is doing by way of rates, benefits and special endeavors. And no one knows in what activities the societies as a whole in the C. V. are engaged, except in a general way, or how they are pursuing their aims. Yet there is much good being done by hundreds of societies, both for the members and their families, and for the parishes and the wider Catholic Action movement. And it would have an excellent effect, upon the societies themselves and the general movement, were these efforts and achievements collated and made known in a suitable manner.

In the C. V. reporting by unit societies to the general convention went into disuse about the time of reorganization a quarter of a century ago. Yet that is no reason why corresponding statistics should not be compiled by the State Leagues on endeavors of the units and the Leagues as such, and submitted for publication in the report of the C. V. If that were done, an amazing sum-total of good would be recorded of which today we have but hazy knowledge.

To illustrate, we present some facts and figures from the Proceedings of the Forty-third General Convention of the C. V., held in Milwaukee in 1898. At that time our organization numbered 48,791

²) Noted Swiss editor and publicist. Transl. from his "Grundsätze der Volkswirtschaft." Lucerne, 1926.

members in 575 societies. Comparatively small as this number was, the total of benefits paid and of other good works accomplished is very creditable. To summarize one of the tables presented:

Resources of the 575 societies: \$1,015,248.19; members aided in sickness during the year, 6,681; amount of sickness benefit paid, \$161,599.16; death benefits, \$92,185.83; total of these benefits, \$253,784.83. (Members lost by death, 753; by resignation or expulsion, 1,785; new members, 3,286.)

No one will deny the value of the benefits of which these societies were the instruments, nor the worthwhileness of their assets. More than a million dollars in resources, and more than a quarter of a million dollars paid in benefits, and that in 1897-8, when money had far greater purchasing power than it has today, are very creditable totals. While recording these figures the units also annually reported on dues paid the C. V. and State Leagues, and noted special interests and activities.

Both, these general compilations, and the reports on special interests and efforts are highly instructive. The latter supplement the picture we have of the endeavors of the benevolent and other societies of that period, and they do so interestingly. Modest and more impressive interests alike are noted, and while but a fraction of the total number of societies submitted special reports of this character—75 out of 575—the pages of the Proceedings devoted to them are worthy of consideration.

Numerous societies reported having purchased badges, scarfs, manners, the expenditures in instances running into several hundreds of dollars. Some referred to changes in their benefit system, others noted instances of parish support and promotion of other good works. The following items indicate the tenor of these reports:

St. Joseph Society, Shoal Creek, Ark., expended \$20 for parish purposes; St. Paul Society, Chicago, appropriated \$218.50 towards the building of St. Paul's new church; also reduced sickness benefit period from 26 to 15 weeks in the same year; St. Vincent Soc., Springfield, Ill., presented SS. Peter and Paul parish with two church windows at a cost of \$150; St. John Soc., Burlington, Ia., contributed \$20 towards the purchase of an organ for St. John's church; St. Joseph Soc., Boston, Mass., arranged an entertainment for the benefit of the parish at which \$203 was realized; St. John's Soc., Bay City, Mich., contributed \$100 towards the erection of a new church; St. Joseph Soc., New Ulm, Minn., paid for a side altar dedicated to St. Joseph, costing \$350; St. Peter's Soc., St. Paul, Minn., commemorating its Silver Jubilee, assigned \$350, raised on this occasion, to the parish debt fund; St. Nicholas Soc., Jersey City, N. J., presented the pastor with \$40 to help pay for new Stations of the Cross; St. Michael's Soc., St. Alphonsus parish, N. Y. C., presented the parish with \$100; St. Boniface Soc. and St. Joseph Soc., both of All Saints parish, Brooklyn, each paid \$600 for stained glass windows in the parish church, picturing their respective patron saints; SS. Peter and Paul Soc., New Braunfels, Tex., assigned \$150 towards the purchase of a new St. Joseph's altar in the parish church.

The following items indicate the presence of the same spirit, though in instances the import is different from that noted:

St. Joseph Soc., Logansport, Ind., appropriated \$150 for good purposes during the year; St. Boniface Soc., Ossian, Ia., contributed \$20 for the school at Independence, Ia.; St. Martin's Soc., Wapakoneta, O., contributed \$1,000 towards a new school building; St. Joseph Soc., Glidden, Wis., paid for the completion of the school building; St. Joseph Soc., Danville, Ill., erected an addition to its hall at a cost of \$1,500; St. Joseph Soc., Leavenworth, Kan., paid

50 for a hall; St. Pius' Soc., Ditter, Minn., was building hall in connection with a school building; St. Joseph c., Marshfield, Wis., co-operating with other societies, finished the new school hall with equipment serviceable for society purposes, at a cost of \$500; St. Francis Soc., Wallingford, Conn., raised its sickness benefits from \$3.50 \$5 per week; St. Venantius Soc., Orange, N. J., increased its sickness benefits from \$5 to \$6 weekly; St. Joseph Soc., of Waconia, Minn., pays no sickness or death benefits; the dues are used for the parochial school, while the members obligate themselves to visit the sick and to sit at their bedside; St. Boniface Soc., Immaculate Conception parish, N. Y. C., has changed its constitution; henceforth it will pay neither sickness nor death benefits but contribute all dues and other receipts to the parish.

This selection of 26 out of 75 reports listed in the proceedings of the convention referred to contains, we believe, adequate material with which to reconstruct a picture of the special interests pursued by a large number of units in the C. V., and to suggest the desirability of reviving the practice of regularly assembling such information and incorporating it in the records of the organization. Although figures mean less than the spirit inspiring good works, none will deny that, in a measure, they indicate the presence or absence of the right spirit.

Again, figures are at times the only indications of effort that are of any value in setting before members and non-members the interests and pursuits of societies. To refer only to the odd items selected from the total recorded in the Proceedings for 1898, we note that, in addition to the quarter of a million dollars expended by 575 societies for sickness and death benefits, C. V. members, through 26 societies specially mentioned, were responsible for \$6,381.50 expended during one year for purposes of the types indicated, omitting all expenses for badges, banners, etc. What that implies is readily perceived; a large number of societies not submitting special reports unquestionably might have done so with some warrant; and it may fittingly be emphasized that the particular societies listed as turning all receipts over to the parish, and some others, submit no figures at all. Certainly the sum total would be yet more creditable if this information also were available.

Statistics, as complete as possible, on the status and endeavors of the member societies in the C. V., obtained through the State Leagues and collated by them, with appropriate comment, would be a valuable aid to our movement. Resumption of this regular compilation should not be postponed.

A Wise and Experienced Counselor Speaks

The files of the daily *Amerika*, of St. Louis, reveal "old Dr. Preuss", as the distinguished convert and editor of the paper was generally known among his friends, to have written on the social question with a knowledge gained from the study of St. Thomas and the Encyclicals of Leo XIII. In fact, Dr. Eduard Preuss wrote an astonishing number of articles of this nature, even at a time when the social question was supposed by some of the leaders of the Church in America, for instance Archbishop John J. Keane (died June 22, 1918), of Dubuque, Iowa, not to exist in our country. His no less distinguished son, Mr. Arthur Preuss,

has, in this regard, followed in the footsteps of his father. The daily *Amerika*, which he edited at two different times, the *Fortnightly Review*, and the editorial columns of the *Echo*, of Buffalo, bear witness to this assertion. Open-minded to an unusual degree, Mr. Preuss has discerned both the intrinsic faults of the capitalistic system and of socialism. He is fully aware that a change must and will come, and has for a long while demanded the Catholics of our country should acknowledge the obligation the irrepressible conflict imposes upon them, and should be prepared to meet it intelligently and courageously.

Testimony regarding *Central-Blatt and Social Justice* and the efforts of the C. V. and the C. B. in the direction indicated, offered by Mr. Preuss, possesses, therefore, a special value. The following statement, written by him for the *Echo*, tempers praise of the C. V. with a modicum of doubt regarding the foresight of the organization to perpetuate its present activities:

"A news item from Ireland records that a chair of Catholic Action is to be set up in Maynooth College. We have frequently contended that this very thing must be done in America if Catholic Action is ever to become a potent factor in our midst. At present the very term is scarcely understood, and about the only Catholic Action worthy of the name is being carried on by the Central Verein. And in this connection we wonder why this excellent organization has not yet established a means of training workers to continue the good work. Who, pray, will take the place of the present personnel of the Central Bureau? How can this splendid bit of Catholic Action be perpetuated?"

Videant Consules! Let all those who have the interest of our organization at heart ponder these words of a farsighted and sincere friend of our cause.

C. B. Library Construction Under Way

Monday, December 1, wrecking, preparatory to reconstructing the rear building on the Central Bureau property into a Library, was begun. The architect, Mr. Louis Preuss, submits a statement concerning the project, from which we present the following:

The instructions given the architect were: That the building, forming a rectangle 27'-0" x 52'-10", be so altered that it will accommodate stacks for the present 20,000 volumes (books and pamphlets) and at some future time additional stacks for another 20,000 volumes, making the ultimate capacity 40,000 books and pamphlets; that a space suitable for reading purposes be provided; that the building be made as fireproof as can consistently be done, leaving the present main walls intact, and that a new heating system and toilet facilities for men and women be provided.

When completed the Library will answer the following description:

Approaching over the lawn from the front building one steps under a projecting roof before entering a vestibule. Over the oaken door is an oak beam, on which is cut the inscription: Dedicated to the Pioneers of the Catholic Central Verein. Once in the vestibule one is impressed with the simplicity and honesty of construction . . . the walls lined with a grayish white lime sand brick, spanned by wood beams supporting a wood ceiling. Entering the building one steps into the large Stack and Reading Room. All walls are lined with the same type of masonry used in the vestibule; the ceiling is kept severely plain with a coarse plaster finished in a neutral tint, the trusses being logically expressed by five projecting cross beams. At the east end there is a mezzanine balcony accessible by an all-metal stairs supported by metal library stacks. In the

west wall is a large window approximately 7 feet wide by 10 feet high, . . . this end forming the Reading Alcove, measuring approximately 13 by 22 feet. . . . At the center of the east wall are the stairs to the mezzanine floor. At the top of the stairs a door leads to a fireproof vault intended for valuable manuscripts and volumes. In the center, and west of the vault there is an alcove for the exhibition of objects of historical interest, pictures, etc.

The main room is flanked all around by lime sand brick walls, set so that an air space of 5 inches is provided between the outside old brick walls and the new brick, insuring both fire safety and insulation against dampness, so essential for the preservation of books. In this air space the main heating pipes leading to the radiators have been placed.

The floor of this room is raised approximately 16 inches above the old cement floor, to insure absolute dryness; this floor is finished in oak. The roof construction is entirely of steel, covered with a gypsum block, over which are placed asbestos shingles. The ceiling is of expanded metal, forming the base for the plaster (float finish) material. All window frames are of metal, with copper bearing casements set in deep reveals in the yard elevations. All windows are glazed with a fire-resisting wire glass; the entire building practically constitutes a fire-resisting shell, as completely so as circumstances permitted.

When completed, the structure will represent an improvement over that contemplated under the original plans. Instructions received from the Baltimore convention authorize a larger expenditure than originally planned; alterations were in the direction of more perfect fire-proofing, of heating, plumbing, etc.

* The Most Rev. Austin Dowling, Archbishop *

The members of the C. V. in Minnesota are among those who mourn most deeply the death of the late Archbishop of St. Paul, the Most Rev. Austin Dowling.

To the officers and members of the State Federation Msgr. Dowling was a source of strength and encouragement. From his accession to the See vacated by the demise of Archbishop Ireland, the Staatsverband found in him a warmhearted supporter. When at all possible he attended the annual conventions of the organization, and frequently consulted with its leaders. It was he who urged the Fédération, and in particular the local organization in St. Paul, to revive the annual celebration of the Feast of St. Boniface, and on one occasion he preached the sermon at the celebration of this feast in the cathedral at St. Paul while convalescing from a serious illness. It was he too who suggested to the State League to arrange contests among pupils of high schools and colleges, with prizes for the best work in German, a project successfully promoted by the organization for several years past. Moreover, his leadership was not only benevolent and encouraging but also directive by virtue of his insistence on correct principles of Catholic sociology and Catholic Action, recognizing and fostering their observance by the C. V. and its State branch.

Hence it is that the Minnesota State League and the C. V. at large feel the loss caused by Archbishop Dowling's death not only as that of the highly respected head of an important Archdiocese but also as that of a true fatherly friend and guide.

The Late Rev. Dr. F. Schulze

One of the many priests of the older, German-born generation, whose confidence and charity the Central Bureau enjoys or enjoyed, was the late Rev. Dr. Frederick Schulze, who died at St. Francis, Wis., at the age of 76. He had been attached to the Seminary since 1885.

For a number of years Dr. Schulze annually remembered the Bureau with a contribution of \$10, which was placed in the Endowment Fund. Of his own accord he also made the Bureau Library the recipient of a number of valuable volumes from his own collection, notably a complete, well-bound set of the *Pastoral Blatt* (fifty years). Born at Paderborn, February 9, 1855, Fr. Schulze was ordained at Liege, June 24, 1877, and entered the United States October 28 of the same year. He was the author of "Manual of Pastoral Theology," "Outline of Catechetical Instruction," and other volumes. An honorary doctor's degree was conferred upon him by Pope Pius XI in recognition of his services to Catholic education in the United States.

Response to Settlement Appeal

In spite of the general severe depression, benefactors of St. Elizabeth Settlement and Day Nursery have responded generously to our appeal on behalf of the debt fund. As of December 26, 212 contributors—individuals and societies—had donated a total of \$944.94. The average is practically the same as that registered a year ago at the same time, \$4.45 against \$4.50. This average is of course due to a number of donations considerably larger than the majority. While the donors have been sent an acknowledgment the Central Bureau nevertheless desires to thank them publicly for the aid rendered.

Our gratitude also goes out to those who assisted in arranging for Christmas celebrations for the children attending the Nursery and their parents. The Missouri Branch of the Cath. Women's Union again sponsored the principal celebration, held Sunday afternoon, December 21, providing a tree and useful presents for 91 children.

A second celebration, on the day following, was under the auspices of the Sisters of Notre Dame, teaching at Rosati Kain Archdiocesan High School for Girls, and their pupils. Four Sisters and some 80 pupils attended, bringing clothing, toys and writing material for the children. The wards of the Nursery presented a fitting program on both occasions. At the celebration on the 21st Mr. A. F. Brockland, representing the Central Bureau, addressed the gathering.

Effective Cooperation in 'Kleinarbeit'

The New York City Branch of the C. V. and the local Branch of the Cath. Women's Union consistently cooperate with each other. The spirit of mutuality is fostered by an arrangement under which Mr. Wm. J. Kapp, as representative of the C. V. federation, attends all meetings of the women's organization, advising the members of the interests pursued by the men's branch, and in return reporting to this group on the endeavors of the "Frauenbund."

Recently, the Women's Union of that city, at the suggestion of the Central Bureau, supported by Mr

app, undertook as a regular activity the supplying of Catholic reading matter to the Helpers of the Holy Souls of New York City, who regularly visit a very large number of sick and dependents. During the first month, November, the women's organization provided the Sisters with 218 copies of Catholic publications and during the first three weeks in December with more than 800. As Mr. Kapp advises the future regular supply is assured.

The Bureau's motive in suggesting the arrangement is to foster local organized "Kleinarbeit" in the interest of local needs and thus to discourage unnecessary centralization. Incidentally, much good printed matter, that might otherwise be wasted, is thus being salvaged and put to use, while considerable postage will likewise be saved.

Maternity Act Again Urged

On December 17, 1930, renewal of the Maternity Act was called up in the U. S. Senate under unfinished business. Promptly advised of this development, the Central Bureau requested the Presidents of the State Branches of the C. V. and the N. C. W. U. by wire to register their opposition to the measure and to request their Senators to use their influence against renewed sanction of the Act. Use of telegrams was recommended.

Officers in practically all of the States have since advised the Bureau of their having complied with the suggestion and of having received replies from their Senators.

A Fourth Major Contribution by a Priest

Some three years ago a venerable priest in Missouri contracted with the Central Bureau to deposit with us \$1,000, of which we were to have the advantage of income, while agreeing to return \$100 annually of the principal during the remainder of his life or that of his aged sister. Later he forwarded a second thousand dollars to the Bureau under the same arrangement.

And now, during November and December, this benefactor sent us two additional contributions of a thousand dollars each, subject to the same conditions. From the beginning the arrangement was spontaneous on the part of the Reverend Father, who has thus given a remarkable proof of his confidence as well as his interest in the promotion of the Bureau. The Foundation Fund is the beneficiary of the income on the principal of his contributions.

Second Woman to Obtain Life Membership in C. V.

A benefactress of the Bureau for years, Mrs. Theresa Kulage, of St. Louis, has recently added a further benefaction to many others by applying for Life Membership in the C. V.

Mrs. Kulage is the second woman Life Member, the first to enroll being Miss Dorothy Mayer, of Brooklyn, N. Y. The total number holding membership in this group at present is 47, one of the 48 enrolled having died.

With the C. V. and Its Branches Convention Calendar

Kansas Branch of the C. V.; New Almelo, in May.

Catholic Union of Illinois and State Branch of the Women's Union, Edwardsville, in May.

Catholic Union of Mo. and C. W. U., St. Joseph, in May.

St. Joseph State League of Indiana: Officers announce that the annual convention set for the month of May by the Constitution, will be postponed until the time of the annual convention of the C. C. V. of A., in conjunction with which it will be held in Ft. Wayne. This announcement is in accordance with a decision of the Vincennes convention in 1930, arrived at in anticipation of an invitation to be extended to the C. V.

State League of North Dakota and C. W. U.: Lefor, in June.

President of Illinois Union Addresses Member Societies

Announcement of the selection of Edwardsville as seat of the 1931 convention of the Cath. Union of Ill. is made in a communication addressed by the President, Mr. Anton Spaeth, to the officers and members of the affiliated societies. The latter are reminded that the per capita contribution of 25 cents is due.

Mr. Spaeth urges the officers to study the program outlined for the societies by the Organization Committee of the Union and likewise the forthcoming printed proceedings of the Baltimore convention of the C. V. Attention is also called to the quarterly 'Bulletin' of the Union. The communication stresses the desirability of cultivating a sense of duty to co-operate more wholeheartedly in Catholic Action in the C. V., whose merits in this field were given particular emphasis in many quarters on the occasion of the Baltimore convention.

Governor of Missouri Replies to Cath. Union

Under instructions from the Executive Committee of the Catholic Union of Mo., the President of this State Branch some time since addressed the Governor of Missouri, urging early action in behalf of victims of the drought in the rural districts.

Mr. John P. Rehme, President, noted in his letter particularly the distress obtaining in the southern portion of the State among whites and Negroes alike, tenants, sharecroppers and small farmers, and stressed the need for aid before winter. Admitting the Governor's partial dependence upon the Legislature, which would not meet until January, 1931, the letter suggests prior investigations and subsequent recommendations, to avoid later delay, and such help as could be granted without sanction of the General Assembly. While emphasizing the general principle that self help and mutual help are to be preferred to state aid, the communication nevertheless declares the present condition to be so abnormal as to demand aid by public authority. "We should at least know," the letter continues, "what the conditions are and what they may demand of the State and those of its citizens more fortunately situated."

In his reply Governor Caulfield declared he was interested in obtaining the views of the leaders in the Catholic Union of Mo. and that he had forwarded the communication to the State Drought Relief Committee.

The action of the officers of the Missouri Branch

of the C. V. is in keeping with resolutions adopted by the Union and the Central Verein and with the consistent policy of our organizations, which regard proper solicitude for the rural population a duty of Catholic Action.

Indiana Societies Urged to Aid Missions by Officers of State Branch

A work of charity is appropriately made the subject of a suggestion in a letter issued by the President and the Secretary of St. Joseph State League of Indiana, Dr. A. W. Miller and Mr. C. J. Kunz, shortly before Christmas to the Reverend clergy and the officers and members of the organization.

Mission support is given prominent mention in the letter, which particularly recommends the arranging of "bundle nights," at which worn but useful clothing is to be brought to the meeting place and packed for shipment to the Central Bureau.

The officers of the League also announce the appointment of a Committee on Legislation, and invite attention of the members to two bills to be introduced in the State Legislature, one providing for free text books, the other to introduce an old age pension system.

Notice is further taken of the circumstance that the 1931 convention of the League is to be held at Fort Wayne, in August, in conjunction with that of the C. C. V. of A. The officers also solicit the co-operation of the units in obtaining new affiliations or regaining societies that have relinquished membership in the League.

Navy Bean Growing by Minnesota Boys and Girls

Like many good endeavors the navy bean growing campaign engaged in by boys and girls in Minnesota for the benefit of the Central Bureau, under the auspices of the State Branch of the C. V., has met with serious obstacles at the beginning. Begun in the spring of 1930 this undertaking was quite generally and severely handicapped by the drought. In spite of this drawback, the first returns indicate favorable results, and, what is more, prove the presence of a fine spirit on the part of the participants.

The undertaking, inaugurated and put into operation by the President of the State League, Mr. Wm. A. Boerger, of St. Cloud, was intended to "arouse greater interest in the activities of the Central Bureau by means of direct participation." In April, 1930, Mr. Boerger distributed 363 packets of white navy beans, each containing one-fourth pound, among as many boys and girls in various parts of the state with the request that they plant the beans, care for the plants, and sell the crop in the fall for the benefit of the Bureau, in particular for the mission support account. Readers of *C. B. and S. J.* will recall that during 1929 a large number of school children participated in a similar endeavor, raising popcorn for the missions, cultivating the plants, harvesting the crop and forwarding it through the State League to a number of mission stations; this endeavor was continued during 1930 also. In the present instance the selling feature has been added, the young bean growers turning not the crop but the proceeds into a central fund.

A partial report, made available by Mr. Boerger, regarding the results of the bean growing campaign, records the varying success of a group of 25 boys and girls attending Pearl Lake (Stearns Co.) school, who raised and sold 110 pounds of beans, realizing \$8.80, which amount was forwarded to the Bureau. The same group also sent nine pounds of popcorn to an Indian mission in Montana. Yields from the quarter pound of beans range from 14 pounds, for which Leander Wicker was awarded first prize, down to

2½ pounds, while three of the participants reported no crop.

The undertaking, realizing the ideal of co-operation in a good cause by continued personal effort, involving manual labor, planning and patient tending, should prove an excellent means to impart to the boys and girls concerned a lasting appreciation of the cause for which their efforts were spent. While later reports, from other parts of Minnesota, may possibly be less satisfactory than the first, because of the drought, they will nevertheless undoubtedly show the working of the same spirit of interest and devotion.

Young Men in Missouri Promote Movement

The proposed District League No. 3 of the Young Men's Section of the Catholic Union of Mo. became a fact when on Sunday, November 30th, an organization intended to cover the St. Charles deanery was effected.

Rev. Wm. Pezold, assistant at St. Peter's church, St. Charles, was requested to serve as Spiritual Director. Addresses were delivered by Rev. R. B. Schuler, St. Louis, Spiritual Director of the State Branch of Young Men's Societies, Mr. Fred Vogel, Jr., Jefferson City, Secretary of Y. M. District League No. 2, Rev. A. T. Strauss, pastor at Augusta, Mr. John P. Rehme, President of the Catholic Union of Mo., and Mrs. M. Bresser, President C. W. Union, both of St. Louis. Officers are to be elected by delegates from the sodalities in the deanery.

A meeting of the Second District League, held at Taos, November 9th, was attended by delegates and visitors from Jefferson City, St. Thomas, Bonnots Mill, Frankenstein, Linn, Richfountain, Westphalia, Meta, Argyle, Vienna and Taos. No less than 12 priests were in attendance.

Rev. Wm. Ebert, pastor of the Taos congregation, Mr. Fred Vogel, Jr., Rev. Wm. Fischer, Linn, Mr. Ed Vilm, Jefferson City, Rev. C. Schmalle, Meta, Rt. Rev. Jos. Selinger, D. D., Jefferson City, addressed the meeting, the principal address, on the proper place of amusement in the life of a young man, being delivered by Mr. J. Hilke-meyer, Westphalia, a member of the League. Mr. Vilm's remarks were in the nature of a report on the Baltimore convention of the C. V.. This district organization, established in the spring of 1930, is functioning well.

The St. Louis organization, District League No. 1, which holds monthly meetings, had as topic for debate at the November meeting the advantageousness of having a Catholic elected President of the U. S. This group have decided to prepare for the presentation of a Passion Play during Lent 1931.

C. V. of N. Y. C. and Cath. Singing Society in Joint Jubilee Observance

The practice of choir singing, except as engaged in by parish choirs, has fallen into neglect among American Catholics of Germanic extraction, notwithstanding the circumstance that corporate singing was long a treasured institution among them. Today Catholic choirs made up of inter-parochial membership are none too numerous. It is gratifying therefore to note that the Kath. Saengerbund of New York City, with a fine career, was able to commemorate its Silver Jubilee late in November. Moreover, because we have a right to look to organizations of our people for promotion of choir singing, it is par-

cularly noteworthy that this society and the New York City Branch of the C. V. cooperate in so friendly a manner that they even saw fit to observe the twenty-fifth anniversary of the founding of both societies by a joint celebration.

Sunday, November 23, members of both associations received Holy Communion in a body in St. Joseph's church, Yorkville; in the evening the Saengerbund rendered a fine concert program in Hunt's Point Palace, Bronx, and on Thanksgiving Day both organizations attended solemn high mass in St. Joseph's church, with Rt. Rev. Gallus Bruder, Spiritual Director of the C. V. Branch, as celebrant, the sermon being delivered by Rt. Rev. Msgr. Dr. Trunz, while the Saengerbund served as choir. Three of the concert numbers were broadcast over Station WLWL (Paulist Fathers) the evening of the 22.

Representatives of the New Jersey Branch of the C. V., the Brooklyn Branch, the Catholic Maennerchor of Brooklyn and the United Singers of New York City and members of the clergy were present in Hunt's Point Palace. The Spiritual Directors of the two jubilarian organizations, Msgr. Bruder and Rev. F. X. E. Albert, Ph. D., addressed the gathering, encouraging the members and pleading for cooperation in their endeavors on the part of the audience.

Twenty-five years of consistent endeavor is a creditable record for both associations. It was a happy thought to combine the joint observance of the occasion and thus to stress the relations between the organizations and their respective efforts, both being known for their devotion to works of charity.

Credit Union Notes

A suggestion comes from Illinois which echoes the wishes of interested parties in Missouri. It is that Credit Unions established among groups represented in the State Branch of the Central Verein affiliate with that branch. The effect of such affiliation would be wholesome: The young movement would enjoy the protection the State League could give it, and the scope of organization of the C. V. in the respective State would be extended. Both objects are highly desirable.

* * *

The parish Credit Union, assisting in combatting the loan shark evil, "offers an enormous opportunity for reaching the people in a religious way," declares the editor of the *Register*, the national Catholic weekly, of Denver, in the issue of November 7, 1930, adding: "The practical results of it cannot be overestimated." The editor remarks:

"The loan shark business is well developed in Denver and inquiry we have made through some of our lawyer friends reveals that the amount of interest the vultures in charge, by means of loopholes in the law, is enormous. Credit Unions offer the best cure for this evil. The sooner Colorado passes legislation to permit the organization of these unions, the better off it will be. The legitimate banking interests will not fight the Credit Unions, but the loan sharks will. . . . The Parish Credit Union offers an enormous opportunity for reaching the people in a religious way. The practical results of it cannot be overestimated. It gives a means of helping a class who only too often bear their burdens in misery and silence."

* * *

Credit Unions among farmers are apparently getting under way in Nebraska. A start having been made in Omaha among the employes of the Farmers' Union, a second association was established in November at Verdigre. The latter is composed

principally of actual farmers, and none but members of the Farmers' Union and their immediate families are eligible. The Verdigre association numbers 25 charter members.

After a month's operation the Omaha association had a paid-in share capital of \$501.85 and deposits of \$330.25. Two well-secured loans totaling \$131.03 had been made to members. A field worker of the Farmers' Union has acquainted himself with the Credit Union and the Nebraska law and offers his assistance to interested members.

In several departments of the *Nebraska Union Farmer*, issue of November 26th, mention is made of the Credit Association movement in that state. A statement by the State President, Mr. H. G. Keeney, contains the thought repeatedly suggested in *C. B. and S. J.*, that decentralization of money is to be striven for and that the Credit Union may develop into an agency serving that end. Mr. Keeney declares:

"We are not sure that money we deposit in our local banks is going to be used for the legitimate needs of the community. At the present time, during one of the worst farm depressions we have known, when farmers are so much in need of credit, a great deal of the hard-earned money they deposit in some of our banks is sent away to help finance other industry. I believe a co-operative credit association, properly operated, can go a long way toward keeping our own money to serve the needs of our own industry."

This is indeed an important consideration, to be given heed by members of urban and rural Credit Unions alike. The Middle West and the West must alike strive to break the domination of money and credit by the East, and thus labor for a saner condition of distribution of control, keeping the money where it may serve immediately the economic purposes of a community, rather than those of speculators and financiers investing money in foreign countries.

* * *

St. Anthony of Padua Credit Union, St. Louis, on December 7 last numbered 124 members.

Organized Nov. 12, 1928, it has made 46 loans, the amount outstanding on loans being \$688.00. Members hold 246 shares paid in full.

* * *

Representatives of the Central Verein Credit Union of Detroit and of 5 other Catholic associations of this type attended the first annual banquet meeting of the Credit Unions of Michigan in Hotel Shelby, Detroit, December 13.

There are upward of 30 Credit Unions in the state of Michigan. The Catholic associations, beside the C. V. organization, are those attached to St. Brigid's, Christ the King, and Gate of Heaven parishes, Detroit, St. Mary Magdalene's, Melvindale, and St. Ignatius, Rogers City.

* * *

According to information received from Mr. Theo. Nebel, actively interested in promoting parish Credit Unions in Chicago, and chiefly responsible for the establishment of St. Aloysius Credit Union in that city, the latter organization numbers 48 members and has about \$1,000 out on loans. An item on the Credit Union is printed in each issue of the parish monthly.

Mission Aid in Kind

Some time late in the spring there came to us an ostensory from Mr. George J. Phillipp, of Fort, Wayne, Indiana, which, reconditioned, was donated by the Bureau to the Franciscan Fathers at St. Michaels, Arizona. Their acknowledgment of receipt reveals how timely and useful was the gift sent them:

"Merely to say 'Thank You' is not sufficient, so let me hope and pray that God will bless you and all the members of the C. V. for their charity. I would like for you to express our appreciation and thanks to Mr. Phillipp, of Fort Wayne, who will be interested to know the ostensory is now being used at Saint Joseph Mission at Keams Canyon, Arizona.

"This Mission and church is the only Catholic Mission and church on the entire Hopi Indian Reservation. Your gift is indeed welcome and beautiful. When you mentioned the sending of an ostensory, there was no thought on our part of seeing one so beautiful and attractive. It will be used at least once a week and may the Giver of all good gifts bless not only the assembled Indian children, but likewise the benefactors in their distant homes."

Miscellany

The resolve of St. Anthony's Men's Society of Garden Plain, Kansas, to recruit new members has met with success. Writing on December 23, Mr. Peter Hoffman, its Secretary, reports:

"So far thirteen candidates have signed the application for admission to membership."

Let such efforts be duplicated, and both State Leagues and C. V. will increase not merely their numerical strength, but also their moral influence.

Even the first installment of the treatise on "The Church and the Social Question," written by Rt. Rev. Sigismund Waitz, has elicited considerable comment. Writing to the Bureau from Minster, Ohio, Rev. P. Sixtus Meyer, C. PP. S., says:

"Let me congratulate you on the good fortune of having secured the article, written by Rt. Rev. Sigismund Waitz, Apostol, Administrator of Innsbruck. His is the voice of one crying in the wilderness; it is for us to harken since he is a leader we may safely follow. Let us be wise and accord him our wholehearted co-operation."

Organized in 1856, St. Joseph's Liebesbund of Detroit will observe 1931 as its diamond jubilee year.

A circular letter addressed to the members by President John Delor and Secretary John Jantz advises them of certain changes in the Constitution, effective since date of final adoption in September, 1930, and again calls attention to the Central Verein Credit Union. The changes relate to collection of membership dues during the meeting of the Society, the purpose being to induce the members to attend the meetings, and to abrogation of the practice of the society to provide pall bearers and an escort at the funeral of a deceased member.

The attitude of the Cheney and Garden Plain *Sentinel* on the much discussed establishment of a Federal Department of Education has convinced our members, residents of Garden Plain, Kansas, that there is considerable prejudice of an anti-Catholic kind involved. The paper was even reluctant to print a letter, addressed to it by the secretary of St. Anthony's Society, calling attention to the position

of the Secretary of the Interior, Mr. Wilbur, towards the proposal.

The experience has had the salutary effect of arousing in our members the conviction that it is necessary they should read more, keep themselves better informed on all questions of public policy, and be prepared to defend intelligently their own position.

Book Notes

A volume, whose importance, it seems to us, has not been sufficiently recognized in our country, containing the "Essays on Nationalism", by Carlton J. H. Hayes, Professor of History in Columbia University, has now been translated into the German, and published at Leipzig.

The magazine *Der Auslandsdeutsche* accords high praise to Professor Hayes' book. It claims for it scientific thoroughness, supported by noble-minded seriousness. The German reviewer writes:

"It resolves itself into a well-founded investigation of essential internationalism and the opposites: nationality and humanity."

Treating thus of one of the serious problems of the present, the book has in our country been neglected nevertheless or has certainly not obtained its purpose, the shaping of public opinion.

Mourret F.-Thompson, N. T. History of the Catholic Church. Vol. V., XIV and 706 pp. B. Herder Book Co., St. Louis, 1930. \$4.00.

With this volume the Rev. Newton Thompson, S. T. D., is introducing to the English speaking public a scholarly translation from the French of Mourret's History of the Catholic Church. In the original this work is well known to students of history as most reliable and thorough-going. But its value for ready reference in our present era of apologetics is enhanced by the bibliography and index with which the translator will provide each volume of the English version. The present volume covers the period of the Renaissance and Reformation. The remaining nine volumes will appear in due time.

REV. NORBERT ELSNER, O. M. CAP.

Received for Review

Ehrenborg, Rev. Ferd., S. J. The Ideal of the Priesthood. As illustrated by the Life of John Coassini, of the German-Hungarian College in Rome. Adapted into English by Rev. Frank Gerein. B. Herder Book Co., St. Louis, 1930. Cloth, 278 p. Price, \$2.25.

Skelly, Rev. A. M., O. P. Jesus and Mary. A Series of Sermons. B. Herder Book Co., St. Louis, 1930. Cloth, 292 p. \$2.00.

Hauber, U. A., Ph. D. Inheritance of Mental Defect. Nat. Cath. Welfare Conference, Wash., D. C., 1930. 46 p.

Bernstein, Chas., M. D. Social Care of the Mentally Deficient. N. C. W. C., Wash., D. C., 1930, 38 p.

Ryan, John A., S. T. D. Moral Aspects of Sterilization. N. C. W. C., Wash., D. C., 1930, 28 p.

Montavon, W. F. K. S. G. Eugenic Sterilization in the Laws of the States. N. C. W. C., Wash., D. C., 1930, 32 p.

Das christliche Heim. Herausg. v. d. Arbeitsgemeinschaft junger Frauen u. d. Jugendbund d. Kathol. Deutschen Frauenbundes, Zweigverein Freiburg. Freiburg, Herder, 1930. 64 p. Price, 35 cents.

Adam, Karl Die sakramentale Weihe der Ehe. Freiburg Herder, 1930. 23 p. Price, 20 cents.

Central-Blatt and Social Justice

herausgegeben von der Central-Stelle des Central-Vereins.
Das Komitee für soziale Propaganda:

Joseph Matt, St. Paul, Minn., Vorsitzender; Willibald
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Anfragen, Briefe, Geldsendungen usw., bestimmt für
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ten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Shinto—der Weg der Götter.

Einführung in seine Grundlehren.¹⁾

Shinto und die japanische Rasse.

Shinto ist nicht ein bloss abstrakter Begriff; er ist
ein Glaubenssystem, das zugleich mit der Geburt
der japanischen Rasse ins Dasein trat und mit der
Entwicklung dieses Volkes zunimmt. Shinto
bedeutet "den Weg der Götter", und damit
bezeichnet das Leben, das das Volk in Ueberein-
stimmung mit den göttlichen Vorschriften führen
muss. Er ist eine Sittenlehre, die sich auf das Vorbild
der Götter stützt,—er ist der Punkt, an dem sich
Gott und Mensch begegnen.

Seit grauer Vorzeit war Shinto die Grundlage der
Erfahrung der Japaner, und er ist auch heute
noch die Quelle der nationalen Bestrebungen. Er
ist vielleicht die einfachste Religion der Welt, indem
eine Haupteigenthümlichkeit Einschliesslichkeit
und Anpassungsfähigkeit ist. Er hat seine eigene
wohl unterschiedene Identität; ist aber an kein enges
Dogma gebunden. Insofern schliesst er in einer
einfachen Form grenzenlose Entwicklungsfähig-
keit ein, er gleicht dem Samen.

Er ist nicht eine künstliche Schöpfung des japani-
schen Volkes; er ist einfachhin die natürliche Offen-
barung des Willens der Götter. Durch solche
göttliche Manifestationen bildete sich die Erfahrung
der Nation, oder mit anderen Worten: der göttliche
Wille drückte sich aus in dem Leben der Japaner
amato-Rasse. Wir glauben demnach, dass die
nationale Erfahrung der Japaner und der Wille der
Götter einunddasselbe sind. Wir gehen sogar noch
weiter und glauben, dass die Rasse als eine Realis-
ierung des Lebens der Götter mit den göttli-
chen Attributen derselben geboren wurde.

Unschuld, Liebe und Reinheit.

Shinto schätzt die Unschuld kindlicher Seelen und
betont geistige Reinheit und Klarheit. Er drückt
die Weitherzigkeit der Götter aus durch das Wort
"yatai" (bewundernswerth, glänzend), welches
gleich auch einen friedvollen Geisteszustand des
Menschen bedeutet. Durch die Phrase "Ana omo-

1) Von Katsuhiko Kakehi, Professor an der kaiserlichen
Universität Tokyo. Uebersetzt nach der Osaka Mainichi
20. Sept. 1930.

shiro" bezeichnet er den Ausdruck der Liebe und
Barmherzigkeit im Antlitz der Götter und auch den
Widerschein desselben im Antlitz des Menschen.
Unter "Ana tanoshi" versteht er die Harmonie
zwischen Gott und Mensch und Mensch und
Mensch. "Ana sayake" bedeutet die Gegenwart des
göttlichen Willens, welcher leicht verstanden wird
von einer Seele, die über Verdacht und Zweifel
erhaben ist. Die klare, reine und gerade Seele
(mind,—Gesinnung?) des Menschen ist zugleich
auch die Seele der Götter.

Innerhalb der japanischen Rasse hat von Anfang
an ein einzigdastehendes gegenseitiges Verhältnis
geherrscht, das, wie wir glauben, die Vergegen-
wärtigung einer göttlichen Gemeinschaft ist. Dieser
Weg der Götter, wie er sich im Zusammenleben des
Volkes verwirklicht, ist wesentlich ein filiales
Band—ein Band, das dem Verhältnis des Volkes zu
seinem erhabenen Herrscher zugrunde liegt, ein
Band, welches die Basis bildet der Beziehung zwi-
schen Göttern und Menschen.

Die junge japanische Rasse, die den Weg der Göt-
ter als ihren Glauben und ihr Ideal betrachtet, lebt
in ewiger Dankbarkeit. Diese Bethätigung ewiger
Dankbarkeit ist der vorherrschende Inhalt der gött-
lichen Seele (mind), sie macht das Wesen der Dinge
aus und begründet die Ordnung des Weltalls.

Unter den Attributen der Götter ist "Misogi" die
Kraft der Selbstreinigung. Die
Götter reinigen sich selbst beständig. In diesem Akt
der Selbstreinigung liegt die Quelle ihres ewigen
Lebens. Er ist auch die Quelle der Erbarmung und
Liebe der Götter zu allen Dingen. Der Mensch
folgt diesem Beispiel: er vertraut auf die Liebe
und Macht der Götter und durch diesen Glauben
reinigt er sich selbst. Durch diesen Akt der Selbst-
reinigung wird der Mensch gerettet und von
den Göttern assimiliert. Der Mensch
ist unvollkommen, aber das haben die Götter gewollt,
damit er nach dem Ideal strebe, das sie aufgestellt
haben. Und das Mittel, dieses Ideal zu erreichen,
ist "Misogi".

Die Sonnengöttin.

Die Shintogötter übersteigen unseren Quantitäts-
begriff, deshalb können wir sie zugleich als eines
und als viele betrachten. In unserem Glauben
können wir nicht denken, dass wir vielen Göttern
dienen; und trotzdem können wir die Götter nicht
als ein Wesen mit bestimmter Personalität defin-
ieren. Wir betrachten sie als göttliche Existenz, be-
gabt mit grenzenloser Offenbarungskraft, die be-
ständigen Zuwachs erfährt. Demnach können wir
die Götter als einige Gottheit betrachten oder als
"yawoyorozu"—unzählbar.

Gemäss den Ueberlieferungen der Japaner haben
die Götter durch das Misogi infolge der von ihnen
geübten Liebe und Milde die Vorfahren der Rasse
erschaffen. Die uranfängliche Ahnfrau, die aus der
Glorie geboren und selbst eine Göttin ist, war
"Amaterasu-o-migami", die Sonnengöttin. Die
Göttin tritt beständig in Erscheinung in der Per-
son des Kaisers, des Repräsentanten der
kaiserlichen Familie.

Amaterasu-o-mikami ist das Kind der Götter, und repräsentiert in ihrer Person alle Götter des Shinto. Indem sie ihre Existenz von den Göttern ableitet, erhebt sie sich über sie und nimmt eine Stelle von zentraler Wichtigkeit ein. Alle anderen Götter existieren als ihre Manifestationen oder als die Ausdehnung ihrer höchsten göttlichen Gnade.

Der Geist der Amaterasu-o-migami ist die Quelle allen Werthes und das höchste "Masubi" (Verbindung) aller Götter. "Masubi" ist die Schöpfungs- und Erhaltungskraft. Durch dieses "Masubi" offenbaren sich die Götter. Als Quelle des Werthes wird der Geist der Sonnengöttin "Mikuradana-no-kami" genannt oder "Yasaka-no-mitama", welches besagt, dass dies der Geist ist, der den Dingen Herrlichkeit verleiht.

Insofern die Menschen als ihre entfernten Nachkommen der Göttin ihre Existenz verdanken, ist keiner, der nicht einen direkten Einfluss von ihr empfängt. Der individuelle Geist des Menschen ist sozusagen ein Fragment der höheren Seele, der Seele der Sonnengöttin. Zu ihr kehren deshalb auch am Ende die Geister der Menschen zurück und finden als die Theile des grossen Ganzen ihre Vollkommenheit.

Amaterasu-o-migami ist auch die Gottheit der "Nigimitama". Damit wird die Fähigkeit bezeichnet, alles zu absorbieren, Gutes und Böses, Schönes und Hässliches, und das alles zu reinigen, zu vervollkommen. Es ist ein Akt göttlicher Liebe, mit dem die Göttin dieses Werk der Milde vollzieht. Wenn sie sich im Geiste des Volkes offenbart, erscheint es in der Form von Ehrfurcht, Sympathie, und Freundlichkeit, die eine den Verstand übersteigende, geheimnisvolle geistige Macht sind. Durch ihre Uebung können die Menschen harmonisch mit-sammen auskommen, gleichsam als wären sie ein einziger Körper. Durch "Nigimitama" sind Menschen und Götter zu einem grossen Leben verbunden, ohne dabei ihre entsprechende Identität zu verlieren.

Die Sonnengöttin hat auch "Aramitama". "Aramitama" bezeichnet den Muth und die Weitherzigkeit, Widersprüche, entgegengesetzte Kräfte und Unfrieden zu absorbieren. Es ist mit Hilfe der "Aramitama", dass die "Nigimitama" ihre Aufgaben erfüllt. Mit Hilfe der Antithesis kann vieles als Synthesis erreicht werden. Ohne die Ergänzung durch die "Nigimitama" kann die "Aramitama" zu negativen und zerstörenden Kräften greifen. Die Sonnengöttin hat unter ihren Attributen diese "Aramitama" zusammen mit "Nigimitama".

Das Herabsteigen der Götter.

Die Sonnengöttin zeigt im Takamanohara, dass sie die Göttin ist, aus welcher das Leben der anderen Götter wie aus einer Quelle hervorgeht. Takamanohara wird als das geistige Reich angenommen, in welchem Licht und Ewigkeit herrschen. Dasselbe Reich der Götter wurde verwirklicht in unserer Welt im Toyoashihara, wohin der Engel der Sonnengöttin herabstieg. Toyoashihara bezeichnet die Welt des Ueberflusses und wird auch Utsushikuni oder Unabara genannt, womit Land und Meer gemeint ist.

Die Sonnengöttin hält sich beständig in der gestrigen Welt von Takamanohara auf und beherrscht das irdische wie auch das jenseitige Leben. Ihr Enkel Ninigino-mikoto stieg auf Geheiss der Göttin mit zahlreichem Gefolge ins Toyoashihara herab und gründete da ein Land (Reich) immerwährender Glückes. Die direkte Abstammungslinie vom Enkel der Sonnengöttin bildet die kaiserliche Familie, welche seit unvordenklichen Zeiten fort-dauert und blüht. Auf Grund dieser Thatsachen nennen wir unseren erhabenen Herrscher "Sumemimano-mikoto" — "Nachkomme des himmlischen Enkels". Der Tenno ist Herrscher, aber nicht Eroberer; er ist direkter Sprosse der Sonnengöttin. Indem das Volk den göttlichen Sprossen als Herrscher hat, nimmt es gleichfalls an der Glorie der Götter theil.

Der Tenno ist göttlich und unantastbar.

Der Tenno oder Kaiser repräsentiert in seiner Person einerseits die göttlichen Vorfahren, andererseits die ungebrochene Linie der kaiserlichen Familie, die in der Zukunft immer fort-dauern soll. Er ist die Quelle der Macht, die seinen Unterthanen ewiges Leben verleiht, und hat in sich selbst ewiges Leben. Das ewige Leben und das Glück des Kaisers kommen von der Sonnengöttin, der die Wohlfahrt des Tenno eine Angelegenheit von höchster Wichtigkeit ist, da das Glück des Kaisers zugleich auch die Glorie der "Amaterasu-o-mikami" ist. Wir nennen den Tenno "Sumera-mikoto" und meinen damit, dass er der heiligste und grösste der göttlichen Fürsten, der Fürst der Fürsten ist.

Tenno ist "sumera-mikoto" und seine Unterthanen sind "Mikoto". Nicht nur seine Unterthanen sondern alle natürlichen Gegenstände, die unter seiner erhabenen Herrschaft fallen, haben die Pflicht, dem Kaiser in der Verwirklichung des Willens der Sonnengöttin auf Erden zu unterstützen. Deshalb sind in den Bergen die Berggötter, im Meer die Meeresgötter, über den Nahrungsmitteln herrschen die Proviantgötter. Diese Götter erhalten Reinigkeit und Heiligkeit in ihnen zugewiesenen Domänen in Übereinstimmung mit dem Willen der Sonnengöttin.

Der Mensch hat die Macht, alle andern Geschöpfe von dem eisernen Gesetz der Kausalität zu befreien. Er hat diese Kraft, weil er allein unter allen andern Wesen sich der Freiheit erfreut und sich über die natürliche Ordnung der Dinge erhebt. Indem der Mensch die Geschöpfe von ihrer natürlichen Unterdrückung befreit, darf er nicht verächtlich auf sie herabsehen oder ihre Individualität gering-schätzen. Er muss in ihnen das göttliche Element anerkennen und sie mit Liebe und Ehrfurcht behandeln. Das ist die Pflicht des Menschen als eines freien Wesens. Der Weg der Götter befiehlt, dass Einigkeit und Harmonie bestehe unter den Göttern, zwischen den Göttern und Menschen, unter den Menschen und zwischen den Menschen und den übrigen Geschöpfen.

Shintoschreine.

Es ist im Menschen der ernstliche Wunsch entstanden, durch bestimmte Formeln den Göttern Gebete und Dank darzubringen. Zu diesem Zweck

er begonnen, Schreine (Tempel) zu bauen und dieselben den Göttern zu weihen als geistige Wohnungen ihrer Geister. Shintotempel sind daher der materielle Ausdruck des Dankes, in welchem der Geist der Götter wohnt.

Es gibt viele Schreine im Lande und diese sind verbunden mit dem Schrein in Ise als ihrem Haupt. Der Tempel in Ise ist dem Geiste der "Amaterasumikami", der Sonnengöttin, geweiht. Er ist zusammengesetzt aus dem "Naigu", oder inneren Schrein, und dem "Gegu", oder dem äusseren Schrein. Der Naigu ist ausschliesslich der Sonnengöttin, aber der Gegu ist zum Theil dem "Toyokebimeno-kami" geweiht, dem Gott des Getreides, der für die Nahrung der Göttin Sorge zu tragen hat. Im Palast des Tenno ist das "Kashikodokoro", das Schwesterschrein des Tempels zu Ise, der auch der Sonnengöttin geweiht ist. Vor diesem Kashikodokoro wird die Ceremonie der kaiserlichen Thronbesteigung gehalten. In den Schreinen, die sich fast überall im Lande befinden, und in der fundamentalen Ordnung der japanischen Nation bildet der Shinto als Religion seinen konkreten Ausdruck. Er hat nichts, was der Bibel oder den anderen entspräche; seine Lehren sind ungeordnete Traditionen, die von Geschlecht zu Geschlecht in Glaubensform überliefert wurden. Es gibt auch nichts im Shinto, was gleichbedeutend wäre mit Theologie, weil er die Vernunft übersteigt und nur in den Herzen der Menschen lebt und blüht.

(Schluss folgt.)

P. HUGOLIN NOLL, O. F. M.
Sapporo, Japan.

Während Hunderttausende hungern!

Der Ernst der gegenwärtigen Zeit scheint manchen Leuten immer noch nicht ans Herz gegriffen zu haben. Während der Hunger und die Noth in so vielen Familien ein unerwünschter Gast sind, bringt man anscheinend aus Katholiken bestehender Vereine fertig, folgende Reihe von Festlichkeiten zu veranstalten:

"Donnerstag, den 25. Dezember, werden alle Vereinsmitglieder und deren Angehörigen in der Vereinshalle zur Besichtigung des herrlich geschmückten und beleuchteten Weihnachtsbaumes erwartet.

"Die Bescheerung der Kinder der Mitglieder erfolgt am Sonntag, den 29. Dezember, abends 8 Uhr. Es wird eine spezielle Unterhaltung für die Kinder geboten etc. etc.

"Sonntag, den 28. Dezember, nachmittags 3 Uhr, wird ein Pinochle-Tourier abgehalten werden; besondere Preise sind für diesen Zweck vorgesehen; am Sylvesterabend, 31. Dezember, giebt es Musik, Tanz und Unterhaltung für die Mitglieder und deren Freunde.

"Am Neujahrsfest, den 1. Januar, 1931, haben die Mitglieder mit ihren Familien Gelegenheit, vom Klubhause die Maskenparade in Augenschein zu nehmen."

Und das berichtet nicht etwa ein liberales Blatt, sondern der unglückseligen deutschen Vereinsmeierei Vorschub zu leisten sich gezwungen sieht, aus Rücksicht auf seinen Leserkreis. Nein, wir entnehmen diese Angaben einem katholischen Blatte! Wie sagt der deutsche Dichter: "Und anderswo da hungern!" Meldet doch das Gesundheitsamt der Bundesregierung, im Süden litten zur Zeit wenigstens

200,000 Menschen an der Pellagra, und zwar infolge von Unterernährung!

Ueber den Aufwand der Familie Doherty—auch sie ist katholisch—als neulich eine ihrer Töchter in die grosse Gesellschaft eingeführt wurde, hat sich Senator Norris mehr als abfällig geäussert: Vereine, die zur jetzigen Zeit das Festefeiern nicht auf ein Mindestmass beschränken, verdienen ebenso an den Pranger gestellt zu werden. Auch sie tragen dazu bei, ein Ende mit Schrecken heraufzubeschwören.

Aus Central-Verein und Central-Stelle.

Wer sagt, er sei im Licht, ist aber nicht besorgt um seinen Bruder, der ist in Finsternis bis zur Stunde. Wer aber seinen Bruder lieb hat, bleibt im Lichte.

1. Johannes 2, 9 f.

Der Augsburger Bischof über Caritas.

Am Vorabend des Elisabethtages des eben verfloffenen Jahres hielt der Caritas-Verband Augsburg, Bayern, zu Gunsten seiner Müttererholung eine Elisabethfeier ab, die einen vollgefüllten Saal von 1400 Zuhörern aus allen Kreisen der Stadt brachte. Der Bischof von Augsburg, HH. H. Kumpfmüller, war mit der Mehrzahl der Domherren persönlich erschienen und hielt eine prächtige, warme und kluge Ansprache. Zur Ermunterung und Anregung unserer Caritasfreunde bringen wir einen wesentlichen Auszug der bemerkenswerthen Rede:

"Herr 1. Bürgermeister Dr. Bohl hat mir in seiner Begrüssungsrede beim Empfang in Augsburg ans Herz gelegt, ich solle als Bischof die Nächstenliebe predigen. Ich glaube, dies schon in meinem ersten Hirtenbrief gethan zu haben und möchte dies auch jetzt in dieser illustren Versammlung thun, nicht so fast mit meinem Wort als vielmehr mit den Worten desjenigen, der einst die an sich selbst verzweifelnde Welt gerettet und erneuert hat, mit den Worten unseres göttlichen Erlösers. Drei Aussprüche sollen uns beim Wohlthun besonders leiten oder vielmehr zur eifrigen Mildthätigkeit antreiben. Der erste Ausspruch Jesu Christi lautet: Seid barmherzig, wie euer Vater im Himmel barmherzig ist. Der zweite: Ein neues Gebot gebe ich euch, dass ihr einander liebet, wie ich euch geliebt habe; daran werden alle erkennen, dass ihr meine Jünger seid, wenn ihr einander liebet. Endlich sagt Christus: Was ihr dem geringsten meiner Brüder gethan habt, das habt ihr mir gethan.

"Seid barmherzig, wie euer Vater barmherzig ist. Es gehört zu den höchsten Rechten Gottes, dass er der Spender alles Guten ist, woran er uns Menschen theilnehmen lässt. Er segnet uns mit leiblichen und geistigen Gütern und gibt uns Gelegenheit, davon auch anderen mitzutheilen; also üben wir beim Wohlthun göttlichen Dienst aus. Welch ein erhebender Gedanke! Der barm-

herzige Gott ist vor allem uneigennützig. Der himmlische Vater spendet Gutes, er hört nicht auf, uns Menschen trotz Undanks mit Wohlwollen zu überschütten. Welch ein Beispiel für uns, die wir uns allzuleicht in unserer christlichen Mildthätigkeit lähmen lassen. Gott verlangt ganz ausdrücklich: Das ist mein Gebot, dass ihr einander liebet, wie ich euch geliebt habe. Nicht an deinem Taufschein, nicht an deinen Gebeten und Kirchenbesuchen, auch nicht an deinen häufigen Kommunionen, deinem Priesterrock und den Insignien staatlicher oder kirchlicher Würden, sondern an der Nächstenliebe sollen alle sehen, ob du ein Jünger Christi bist oder nicht. Das Zeichen Christi ist die Liebe. Um uns zur Mildthätigkeit anzueifern, versichert uns Christus geradezu: „Was ihr dem geringsten meiner Brüder gethan habt, habt ihr mir gethan“. Eine wunderbare Anordnung. Christus selbst erscheint vor uns in der Gestalt des Armen und nimmt das, was wir dem Armen geben, so hin, als hätten wir es ihm selbst gereicht. Was wir dem Nächsten an Liebe thun, erweisen wir Christus selbst.

„Die Bedeutung der christlichen Nächstenliebe hat die Kirche stets erkannt und darnach gehandelt, wo das Christenthum festen Fuss fasste. In jedem Jahrhundert besitzen wir Heilige, die sich besonders in der Nächstenliebe ausgezeichnet haben. Seit Jahren besteht die organisierte Caritas, um mit Klugheit unser Almosen spenden zu können und einer grossen Noth gegenüber gerüstet zu sein. Ich freue mich, hier feststellen zu können, dass der Caritasverband in Augsburg schon jahrelang in segensreicher Weise wirkt und ich danke aus ganzem Herzen seinem unermüdlichen Leiter,¹⁾ dessen treuen Mitarbeitern und Mitarbeiterinnen, insbesondere den Caritashelfern bei den verschiedenen Caritasausschüssen!

„Zum caritativen Wirken im einzelnen möchte ich bemerken, dass der Einzelne wohl sagen kann: Gut, ich gebe mein Scherflein auf den Aufruf hin her und damit habe ich das Meinige im Dienste der Caritas geleistet. So schnell und einfach geht es aber nicht mit der übenden Nächstenliebe. Namentlich in so schwerer Zeit. Ich erlaube mir die Frage: Wieviel spenden Sie denn? Wenn Sie viel besitzen, dürfen Sie sich mit einer kleinen oder mittelmässigen Gabe heutzutage nicht begnügen. Haben Sie wenig, müssen Sie vom Wenigen geben. Ein jeder von uns muss Opfer bringen, persönliche Opfer, sich etwas einschränken in der Lebensweise, sich unnöthige Ausgaben versagen und wären es nur einige Zigarren, einige Glas Bier oder etwa das allerneueste Kleid nach der neuesten Mode, um den Armen zu helfen. Nur dann üben wir wirkliche Caritas, sind wir wirkliche Christen, nur dann können wir von un-

seren Armen verlangen, dass sie zufrieden und genügsam sind und um so mehr an unsere Religion glauben. Ubrigens: die Ärmsten sind gewöhnlich nicht die, die von Haus zu Haus betteln, die rührende Bettelbriefe schreiben, wie ich sie jetzt in Massen bekomme. Die dürftigsten sind die verschämten Hausarmen, die nicht offen die Hilfe ihrer Mitmenschen anrufen, und diese möchte ich Ihnen ganz besonders empfehlen.

„Glauben wir ferner ja nicht, wir könnten nur durch materielle Unterstützung unseren Mitmenschen helfen. Die herrlichsten Mittel sind doch die geistigen, die übernatürlichen, und darum darf niemand sagen: ich bin zu arm, um Barmherzigkeit zu üben. Unsere Gabe ist doppelt werthvoll und wirkt umso versöhnender auf den Armen, wenn wir sie in Liebe reichen, mit einem theilnehmenden Wort begleiten. Die kleinste warme Gabe ist vor Gott angenehmer als ein grosses Geschenk, das mit harten Worten hingeworfen wird.“

Distriktsverbände im Dienste der K. A.

Kurz vor seinem Tode führte Hr. Anton J. Mangold, zur Zeit Präsident des Chicago Distriktsverbands, den Vorsitz in der am 23. November abgehaltenen Versammlung jener Vereinigung.

Den Auftakt gab hochw. L. J. Maiworm, Pfarrer der Herz-Jesu Gemeinde, in deren Halle der Distriktsverband tagte, während der Festredner, hochw. P. Didacus Gruenholz, O. F. M., ein ausgesprochener Befürworter des C. V. und der Kathol. Aktion, über Pflicht und Betheiligung an der allgemeinen Aktion der Katholiken der Welt zur Rettung der christlichen Kultur ebenso eindringlich wie sachlich sich verbreitete. Redner betonte die Aufgaben des Einzelnen sowohl als auch der Vereine, sich in selbstloser Weise den Aufgaben der Kathol. Aktion zu widmen.

* * *

In weiten Kreisen Verständnis zu wecken für die von den Generalversammlungen des C. V. jährlich veröffentlichten Entschliessungen, gehört mit zu den grundlegenden Aufgaben, denen sich die Mitglieder des C. V. widmen müssen, wenn anders die Kathol. Aktion in unsrem Lande in Stand gesetzt werden soll, die öffentliche Meinung zu beeinflussen. Jene die sich der Mühe unterziehen, das Verständnis für diese Beschlüsse in weitere Kreise zu tragen, machen sich daher nicht nur um den C. V., sondern auch um die katholische Sache in unsrem Lande im allgemeinen verdient.

In der letzten vierteljährlichen Delegatenversammlung des Volksvereins Philadelphia erläuterte dessen Geistlicher Rathgeber, hochw. Henry J. Steinhagen, in eingehender Weise die Beschlüsse der vorjährigen Generalversammlung. Er legte ausserdem den Delegaten die Pflicht ans Herz, die Beschlüsse aufmerksam zu lesen und für deren Ausführung durch die Lokalvereine zu wirken.

Mehr als je zuvor, drängen heute die Zustände den Katholiken die Pflicht auf, sich bei der Kirche Rath zu holen, anstatt blind blinden Führern nachzulaufen. Es thut noth, gesunde Grundsätze uns zu eigen zu machen und sie muthvoll zu vertreten gegenüber einer Welt, die nur zu sehr geneigt ist, Irrlichtern zu folgen, in der Hoffnung, recht schnell wieder festen Boden unter den Füssen zu haben.

¹⁾ Caritasdirektor Nar, dessen Name und Aussprüche öfters bereits im „Central Blatt“ angeführt wurden.

Eingehende Beschäftigung mit den Beschlüssen C. V. gewährt die Möglichkeit, nach und nach klaren sozial-politischen Begriffen zu gelangen. Die Dinge heute im allgemeinen liegen, steht zu befürchten, die grosse Menge der Katholiken die Massregeln Vorschub leisten, die am Ende die gemeine Verwirrung nur noch zu vermehren timmt sind.

* * *

Indem wir auf die am 7. Dezember l. J. abgehaltene Feier des Patroziniums des Brooklyn'er Kalzweiges des C. V. hinweisen, verfolgen wir die Absicht, auch jene Stadt- und Distriktsverbände, die bisher den Gebrauch nicht beobachteten, wenigstens einmal im Jahr eine religiöse Feier zu veranstalten, zu veranlassen, dies in Zukunft zu tun. Alle unserem Verbands angeschlossenen Vereine sollten ihre religiöse Einstellung von Zeit zu Zeit mit Nachdruck hervorheben, und das geschieht am besten durch eine kirchliche Feier.

Es war ein recht stattlicher Umzug, der sich gegen 4 Uhr Nachmittags, Sonntag, den 7. Dezember, der St. Albinus Kirche näherte, bestehend aus den Mitgliedern des Verbandes, die begleitet waren von dem Trommler- und Pfeifferkorps der Young Men's Holy Name Society, der Hl. Dreifaltigkeits-Gemeinde, der Union Guard, dem Trommler- und Pfeifferkorps der Catholic Boys Brigade, und verschiedenen Abtheilungen dieser Vereinigung. Die Teilnehmer beteiligten sich sodann an der feierlichen Vesper, deren Celebrant der Pfarrer genannter Gemeinde, hochw. Henry Hoffmann, war. Die Festpredigt hielt der bekannte Kapuziner, Rev. Kilian Henrich. Besonders sei erwähnt, dass die Vesper vom Katholischen Männerchor gesungen wurde. Auch dieser Aufgabe, Pflege des geistlichen wie des Volksliedes, sollten unsre Verbände mehr, als gegenwärtig der Fall ist, ihre Aufmerksamkeit widmen. Im Jahre 1905 gegründet, gedenkt der Brooklyn'er Verband im kommenden April den Jahrestag dieses Ereignisses besonders feierlich zu begehen. Er ist berechtigt, mit einer gewissen Befriedigung auf dieses Vierteljahrhundert zurückzublicken. Der von ihm gepflegte Geist ist dem Staatsverband New York wie auch dem C. V. zugute gekommen. Die führenden Männer unseres Verbandes, die Herren Charles Korz und Nicholas Dietz, haben in diesem Lokalverband ihre Schule durchgemacht und sich dabei bewährt. Dietz, seit 1927 Mitglied des Komitees für soziale Propaganda, ist seit Jahren bestrebt, unter den Mitgliedern des Brooklyn'er Zweiges Verständnis für die soziale Aufgabe und Liebe zur Kathol. Aktion zu pflegen. Nirgends werden die Resolutionen der Jahresversammlung des C. V. eingehender und gründlicher besprochen als in diesem Verbande. Sein jetziger Präsident, Hr. Dr. Aug. G. Marion, zudem bestrebt, die katholische Sache zu fördern durch Aufrechterhaltung guter Beziehungen zwischen dem Brooklyn'er und New York'er Stadtverband. Er beteiligt sich von Zeit zu Zeit an Versammlungen dieses Zweigs des C. V. und hielt mehrmals bereits bei solchen Gelegenheiten Vorträge.

* * *

Der Bericht über die am 30. November in der St. Johannes Gemeinde zu Pottsville, Pa., abgehaltene vierteljährliche Versammlung des Schuylkill-Berks Co. Distrikts-Verbands erklärt, die Beteiligung sei eine äusserst gute gewesen; "selbst die Vereine aus benachbarten Städten und Orten," so steht es in der "Nord-Amerika," aus Ashland, Menandoah, St. Clair und Minersville, waren durch starke Abordnungen vertreten."

Nach Erledigung der Routine, entwarf der Geistliche Leiter des Verbandes, hochw. Cyril Birmelin, in grossen

Umrissen einen Arbeitsplan, entsprechend dem Geiste und den Zwecken der Vereinigung. Dessen Durchführung, heisst es in dem Bericht, werde ihr zum Segen gereichen.

Die nächste Versammlung des Schuylkill-Berks Co. Distrikts-Verbands wird bereits am 25. Januar in der Marien-Gemeinde zu Minersville veranstaltet werden.

* * *

Wie gewöhnlich vermögen wir auch diesmal wieder mehrere Versammlungen Wisconsiner Distriktsverbände zu verzeichnen. Ende November veranstalteten die Vereine des 4. Distrikts, bestehend aus den Counties Calumet, Outagamie und Winnebago, eine Tagung zu Kaukauna.

Den Hauptvortrag hielt der hochw. Hr. F. Ripp, Pfarrer der Mariengemeinde zu Kaukauna, während Hr. Frank C. Blied, Präsident des Wisconsin Staatsverbands, die von der letztjährigen Generalversammlung des C. V. angenommenen Entschliessungen erörterte. Wie denn überhaupt Hr. Blied sich um unsre Sache durch fleissige Betheiligung an den Veranstaltungen der Wisconsiner Distriktsverbände verdient macht.

* * *

Neues Leben wurde nun auch dem Distrikts-Verband LaCrosse eingeflösst, indem die Beamten der unsrem Verbands angeschlossenen Vereine, jener Stadt am 14. Dezember eine zukunftsverheissende Umstellung vornahmen.

Den Entschluss dazu fasste man nach der am 14. Dezember in der Leo-Halle der Hl. Dreifaltigkeits-Gemeinde abgehaltenen Massenversammlung. Hr. F. J. Dockendorff, General-Sekretär des C. V., besprach bei dieser Gelegenheit die in Baltimore von der Generalversammlung unsres Verbandes angenommenen Beschlüsse, während der hochw. Msgr. P. Pape die Eindrücke des im vorigen Herbst zu Omaha abgehaltenen Eucharistischen Kongresses seinen aufmerksamen Zuhörern schilderte. In den Zwischenpausen trugen die Schulkinder Lieder und Gedichte vor.

* * *

Ein recht aktuelles Thema, Erdbestattung und Leichenverbrennung, behandelte in der Dezemberversammlung des Distriktsverbandes St. Louis der hochw. Wm. Huelsmann, Pfarrer der Gemeinde zur Hl. Familie.

Der Leiter der städtischen Armen- und Irrenanstalt hatte nämlich bekanntgegeben, er werde seinem Budgetentwurf für das Jahr 1931 ein Gesuch um Zuwendung von \$25,000 für den Bau eines Krematoriums für die Leichen der Anstalts-Armen einverleiben. Der öffentliche Armenfriedhof werde bald überfüllt sein, wenn man fortfahre, alle un reklamierten Leichen darin beizusetzen. Im Krematorium werde man allerdings nicht die Leichen aller Pflegebedürftigen einäschern sondern nur jene, für die niemand die Erdbestattung begehre.

Angesichts dieser Erklärung legte Rev. Huelsmann den christlichen und den spezifisch katholischen Standpunkt über Erdbestattung und Leichenverbrennung dar, worauf die Versammlung einen Ausschuss beauftragte, bei den zuständigen Behörden Verwahrung einzulegen gegen die Zuwendung öffentlicher Gelder für den Bau eines Krematoriums.

Da das Neuheidenthum wie in Europa so auch hierzulande den altheidnischen Brauch der Leichenverbrennung einzubürgern bemüht ist, wäre es durchaus angebracht, auch in anderen grösseren Städten dieses Thema behandeln zu lassen. Mehrere deutsche Bischöfe haben in den letzten Jahren Stellungnahme gegen Leichenverbrennung direkt als That der Katholischen Aktion bezeichnet.

Bande knüpfen zwischen Missionar und Missionsfreunden!

Die von der C. St. seit dem Tage, an dem sie vom C. V. beauftragt wurde, das Missionswerk zu pflegen, verfolgte Absicht, engere Beziehungen zwischen unsren Mitgliedern und den Missionaren herzustellen, wird von diesen richtig eingeschätzt. In einem längeren, an die C. St. gerichteten Schreiben vom 20. November v. J., erklärt Pater Abundius Riethmüller, O. F. M., der seit langem in der Provinz Shantung, China, thätig ist:

"Ich muss gestehen, ein grosszügiger und wahrhaft grossherziger Geist lebt in den Leitern des C. V. Das zeigt sich besonders auch in der engen Fühlungnahme mit den einzelnen Missionaren selbst. Es ist ja hundertmal bequemer für eine Central-Stelle auch wieder nur mit grossen Centralen zu verkehren. Der Einsichtige sagt sich aber zugleich, das ganze Werk gerathe leicht in Gefahr, etwas Maschinenartiges und Todtes zu werden. Es geht ähnlich wie bei der Bewässerung eines grossen Baumes; wollte man nur den Stamm feucht halten, so wäre noch nicht viel erreicht. Man muss sorgen, dass der nährenden Stoff auch in die äussersten Verästelungen des Baumes gelangt, und nur, wenn das geschieht, wird er gedeihen und Früchte tragen.

"Sodann muss man bedenken, die Missionscentralen sorgen naturgemäss zunächst für die Centralbetriebe der Missionen, z. B. Seminar, höhere Schulen, Waisen- und Krankenhäuser. Jedoch für die Kleinarbeit, die schwierige Pionierarbeit der einzelnen Missionare, bleiben dann nur wenig Geldmittel übrig. Und so kommt es, dass viele Missionen trotz guter Centralbetriebe nicht vorwärts kommen.

"O dass man diese Thatsache doch einsehen und darauf hinarbeiten möchte, dass auch dem einzelnen Missionar zuweilen ein Privatalmosen zuflosse! Ich freue mich daher, dass der C. V. schon lange in diesem Geiste wirkt, zum Troste vieler armen Missionare. Jedoch, Aufklärung thut immer noch noth, wenn die Verbreiter unsres hl. Glaubens frohen Muth bewahren sollen. Vor allem ist wünschenswerth, Fühlung und direkter Verkehr mit einzelnen Missionen, wenn Pfarrseelsorger und Gläubige Verständnis und Liebe für die Verkündiger des hl. Evangeliums im Heidenlande sich erhalten wollen. Wenn ein Pfarrer den Brief eines bedrängten Missionars seinen Gläubigen vorliest, so zieht das offenbar mehr als die schönsten Gedanken über Gottes- und Nächstenliebe. Die wahre Liebe will ein Werk sein von Seele zu Seele, nicht blos von Seele zu einer Centrale, mag diese auch noch so gut sein. Das Persönliche giebt der Liebethätigkeit erst wahren Reiz und Geschmack."

Von solchen Voraussetzungen ausgehend, hat die C. St. d. C. V. das Missionswerk seit Jahren unter den Mitgliedern unsres Verbandes gepflegt, und ist es ihr auch gelungen, manch schönes Band zu knüpfen zwischen Missionaren und Missionsfreunden. Wir sind uns wohlbewusst, dadurch die Missionare nicht nur unterstützt, sondern auch belastet zu haben, indem wir die Forderung stellen, jede Gabe solle vom Empfänger dem Geber bestätigt werden. Auch darüber lässt sich Pater Abundius aus:

"Wenn ich so den persönlichen Verkehr mit einzelnen Missionaren betone, so will ich doch nicht verschweigen, dass die Korrespondenz des Missionars um Wohlthäter und an Wohlthäter für ihn selbst eine ungemein schwere Arbeitslast bedeutet. Die mannigfachen Aufgaben, die des in einem grossen Bezirk alleinstehenden Missionars harren, drücken ihn förmlich nieder. Entweder muss er andere, nöthige Seelsorgearbeit vernachlässigen oder, wie es gewöhnlich geschieht, noch spät in der Nacht am Schreibtisch sitzen und seine Nothrufe in die Welt hinausenden. Wenn mancher

Gläubige die Geschichte des Briefes künnte, den ihm ein armer Missionar ins Haus schickt, er würde den Brief erschreckt küssen, wie das Blut der Märtyrer, und ihn wie ein Heiligthum bewahren, und wie eine Botschaft vom Himmel beantworten. Der Missionar scheut keine Mühe; 'die Liebe Christi drängt mich,' spricht er mit dem Apostel. Der Sache Christi zum Siege zu verhelfen, ist sein Ziel. Gut, Blut und Leben setzt er ein, damit auch unter den Heiden sich das Wort erfülle: 'Ehre sei Gott in der Höhe und Friede den Menschen auf Erden. . . .'"

"Verdient der arme Missionar nicht, von der ganzen gläubigen Welt unterstützt zu werden?" Die C. St. versucht diese Frage mit allen ihr zu Verfügung stehenden Mitteln zu bejahen. An den Beamten der Vereine ist es, Verständnis und Liebe für das Missionswerk zu fördern und ihm Freunde zu werben. Die dem C. V. angeschlossenen Vereine sollten jährlich zehn tausend Dollars für die Missionen aufbringen. D. h. jedes Mitglied müsste zehn Cents "opfern" für genannten Zweck. Thatsächlich bringen die Vereine noch keine tausend Dollars auf. Wo fehlt's? Die grossherzige, für die Sache des Evangeliums stets begeisterte Nächstenliebe ist eingefroren! Thau'n wir sie auf!

Grossherzige Spenden für Bischof Sauer.

Unser im Dezemberheft veröffentlichter Bericht über die schweren Sorgen, mit denen der hochw. Bischof Bonifatius Sauer in der Mission in Korea kämpfen muss, hat einen unerwartet erfreulichen Widerhall gefunden. Etliche Tage nach Erscheinen des Heftes übermittelte eine Wohlthäterin, deren Name ungenannt bleiben soll, der Leitung der C. St. eintausend Dollars als Gabe für die von dem Missionsbischof gegründete Schule, deren Weiterbestehen infolge Geldmangels auf dem Spiele steht. Bald darauf spendete ein Priester aus Missouri, der ebenfalls ungenannt sein will, fünfzig Dollars für denselben Zweck.

Die hochherzige Handlungsweise dieser Wohlthäter sollte nun keineswegs Männern, Frauen und Vereinen als Anlass dienen, sich von besonderer Verpflichtung dem Missionswerke gegenüber, sei es in Korea oder anderswo, loszusprechen. Sie sollte im Gegentheil einen edlen Wetteifer auslösen, ein Ansporn zu allgemeiner Opferwilligkeit sein. Das Werk ist zu wichtig und die damit verbundenen Schwierigkeiten zu gross, als dass man die Fürsorge dafür auf "andere" abwälzen darf. Die "Anderen", von denen man dunkel erwartet, dass sie irgendwie die Last tragen werden, haben oft ebenso schwere Sorgen wie jene, welche von der Verantwortung verschont bleiben möchten. Die Verhältnisse sind eben so allgemein traurig, dass jeder, auf Gott vertrauend, seinen Theil leisten sollte um die Lasten der Glaubensboten zu erleichtern.

Woran liegt es?

Der vor rund zwei Jahren gegründete St. Clemens Unterstützungs-Verein in Chicago nahm in seiner am 23. November abgehaltenen Versammlung fünfzehn neue Mitglieder auf, und brachte damit seine Mitgliederzahl auf über hundertundfünfzig. Dabei wäre noch zu beachten, dass ein grosser Theil